SANSKRIT AND ALLIED INDOLOGICAL STUDIES IN EUROPE

V. RAGHAVAN

UNIVERSITY OF MADRAS
1956

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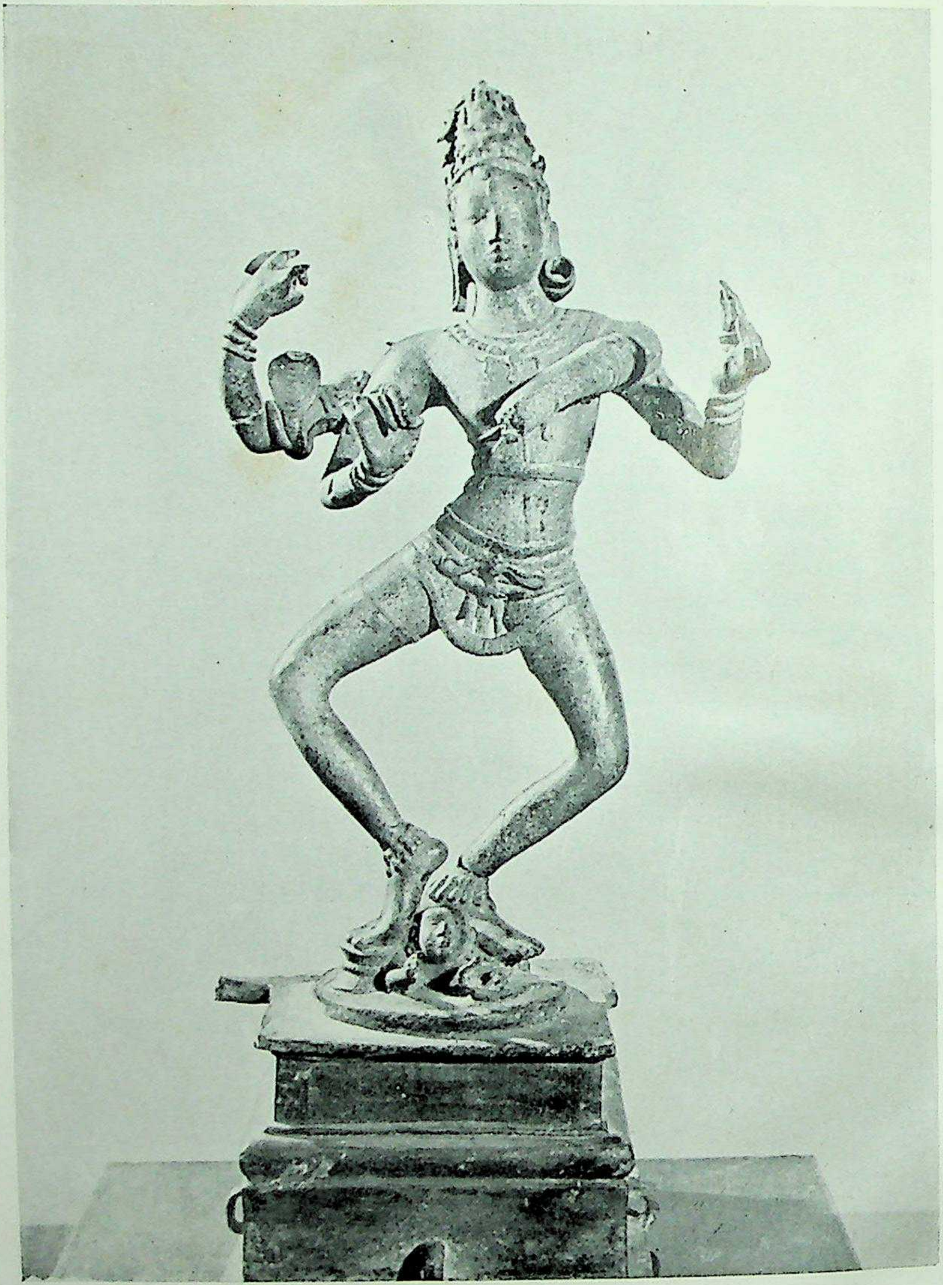

Naṭarāja Bronze in a rare pose

—*Courtesy : IsMEO, Rome*

SANSKRIT AND ALLIED INDOLOGICAL STUDIES IN EUROPE

DR. V. RAGHAVAN, M.A., PH.D.,
Professor of Sanskrit, Madras University

with forewords by

Dr. A. L. Mudaliar, *Vice-Chancellor, Madras University,*
Sir Ronald Adam, *Chairman, British Council,*
Dr. Ernst Wilhelm Meyer, *German Ambassador in India,* &
Prof. Louis Renou, *Professor of Sanskrit, University of Sorbonne, Paris.*

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UNIVERSITY OF MADRAS
1956

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Naṭarāja bronze in a rare pose in the Bank of Italy, Rome *Frontispiece*

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FOREWORD

BY

SIR A. L. MUDALIAR,
Vice-Chancellor, Madras University
and
Chairman of the Executive, UNESCO

My close administrative contact with the preparation of the Catalogus Catalogorum by this University convinced me that it would be of the utmost advantage if the author primarily responsible could have an opportunity of visiting the various University centres in Europe where Sanskritic studies were maintained and encouraged. I therefore suggested to the British Council to consider the possibility of deputing Dr. V. Raghavan, Head of the Department of Sanskrit in this University, who has been in charge of the Catalogus Catalogorum since its inception, to be given travel facilities to visit these centres. I must express my appreciation of the Council's ready acquiescence with my request. The Syndicate of the University of Madras also very willingly came forward to meet any additional cost incurred in his tour of the European Universities.

I am very glad indeed that Dr. Raghavan fully availed himself of this opportunity to make an excellent study of all available facilities in many of the Universities which he visited. I have personally been assured during my recent visits to England and the Continent that Dr. Raghavan's visit was a great stimulus to the departments of Sanskrit and as a result thereof there was every possibility of a closer contact between some of the Universities in the West and the University of Madras in regard to Sanskritic studies.

Dr. Raghavan has brought out an exceedingly valuable book which will be an authenticated document as far as it goes, about Indological studies being carried on at various centres. I am sure that this Memoir that he has prepared will be of interest not only to students of Sanskrit in Indian Universities but to Western scholars who are interested in Sanskrit, who would be glad to have an opportunity of a knowledge of what is being done elsewhere. It is my hope that a similar study in regard to Indian Universities may also be possible in the near future, and a Concordat of all Sanskritic Institutions which are participating in Sanskritic studies and research will be made available both to Indian scholars and to scholars in other parts of the world. I wish to express my sincere appreciation of the very good work that Dr. Raghavan has done and the very useful manner in which he has utilised his opportunities during his tour abroad to establish contacts and to stimulate interest in Sanskritic studies wherever he went.

MADRAS,
24th October 1954

A. L. MUDALIAR
Vice-Chancellor,
University of Madras.

FOREWORD

BY

GENERAL SIR RONALD ADAM,
G.C.B., D.S.O., O.B.E.,
Chairman, British Council.

I am glad to contribute a foreword to this valuable little work of my friend, Dr. V. Raghavan of the University of Madras. As he points out, the original impetus to Sanskrit studies in the West came from England. We can look back as far as the work of Stevens in the sixteenth century. That spark grew into a steady flame; then it dimmed. Now there are signs that the flame is reviving. Dr. Raghavan's visit to the United Kingdom and other European countries early this year was a welcome sign of the times, and the British Council is happy to have been of some help to him.

Dr. Raghavan's work as scholar and teacher in his own University is well-known. This book, with its survey of the opportunities and materials for Indological scholars in Europe will be of value far beyond his own University and his own country. I wish the book and its author all success in their task of making the mighty stream of Indian thought and culture better known in the West.

LONDON,
30th September, 1954

R. F. ADAM

FOREWORD

BY

DR. ERNST WILHELM MEYER,
Ambassador,
Embassy of the Federal Republic of Germany in India.

This thought-provoking book on Sanskrit studies by Dr. V. Raghavan, the celebrated Sanskrit scholar of Madras University, merits wide and careful attention. It surveys a field characteristic of very specific human and scientific aims of high value yet to no lesser degree representative likewise of endeavours of general scope, namely endeavours for international co-operation, so rare amidst the conflicts of our days.

Indologists all over the world stand united in their efforts to acquaint West and East with Indian culture. If, in this context, I may make mention of the achievements of German Indological research I am not prompted by an inflated nationalistic pride, but just feel happy that my own country could redeem, in some small measure at least, the great debt of gratitude she owes to India. German philosophers, like others, have been permitted to drink deep at the well of Indian wisdom and to thinkers like Arthur Schopenhauer the Upanishads were even the very solace of their lives.

The following book in which Dr. Raghavan gives an exhaustive account of the Sanskrit studies in various countries will have served one of its noble purposes, if it stimulates indologists of all the countries to direct to an ever increasing degree their specialised research into channels which will branch out into the wide domains of the human mind.

To this end I wish the book the response it so uniquely deserves.

NEW DELHI,
13th October, 1954

ERNST WILHELM MEYER

FOREWORD

BY

PROF. LOUIS RENOU,
Professor of Sanskrit,
University of Sorbonne, Paris.

It is with singular pleasure that I accepted Dr. V. Raghavan's request to write a few prefatorial lines to this small volume. I have known and appreciated since a long time the labours of this *savant* whom I consider the most gifted and the most brilliant of his generation. Carrying with a smiling ease the weight of an erudition, scarcely common, he knows to combine with a critical spirit the best traditional knowledge with the exigencies of research as practised in the West.

It is a great fortune for our studies that Dr. Raghavan had the opportunity to visit the major part of Europe in 1953. Besides a thorough inventory of Sanskrit manuscripts preserved in the principal libraries, he has taken back from his journey precious personal contacts with the great family of Indianists scattered in the different capitals of Europe, often in small towns, proud of their scholarly tradition.

He has gathered much information on works which have appeared recently, as also on those which are in the course of preparation. This last speciality is most welcome, for where can one find today such a mass of information commodiously put together?

It can be said that in spite of the events that harassed Europe and those that are menacing it even now, Indianism continues alive, full of promise. Without doubt this is an Indianism widened, replete with new tracks, perhaps adventurous, while the grand tracks of research, studies in Sanskrit, of the Vedas and the Puranas, keep their necessary pre-eminence. One can also see how Oriental knowledge differs from country to country as much by the influence of the importance that one attaches to each great patron as by following the affinities and profound tendencies of each nation. The era of great discoveries is no doubt over (but, is it so sure?); however, there remains immense work as much in unpublished texts as in those which are already well-known. As Sylvain Levi observed, what has been done has to be dealt with again by each succeeding generation.

The inventory prepared by Dr. Raghavan inspires most another reflection. He is happy to have come from a country which since fifty years has taken an increasing, and today preponderant, part in the task of Indic studies. If certain unfavourable prejudices to the West have had their course, Dr. Raghavan's book is of a nature to dissipate them. If only he could spur Western scholars to sojourn in India and Indians to come here to be initiated into our methods, and the two to collaborate, without the spirit of particularisation, to the progress of studies which since 150 years has assured itself a privileged place in the hearts of the wide humanity which has prepared itself for it!

LOUIS RENOU,
Professor of Sanskrit,
University of Sorbonne, Paris.

TOKYO, JAPAN
13th August 1954

PREFACE

In 1953-54 I undertook an extensive tour of Europe to survey the hitherto uncatalogued collections of Sanskrit manuscripts in European libraries and the present condition of Sanskrit and allied Indological studies in the European countries. The Madas University gave me leave for this European tour and the Vice-Chancellor of the University took a kind and continuous interest in my work during this tour. On his recommendation, the British Council offered me a Travel Grant to go to England and the Madras University made a contribution towards the expenses of my tour of the continent. The Ambassador of the Federal Republic of Germany in India and the French Embassy in India made special arrangements for facilitating my stay and work in Germany and France. I should mention also the authorities of the Trinity College, Dublin, the UNESCO Music Conference at Brussels in arrangement with the Madras Music Academy, the University of Sorbonne, Paris, the Kern Institute, Leiden, the Netherlands Universities Foundation for International Co-operation, the Institute of Social Studies and the India and Pakistan Society, the Hague, the Royal Library, Copenhagen, the Cultural Section of the Foreign Department of Norway, the UNESCO Pedagogy House, Hamburg, and the Italian Institute for Middle and Far East, Rome, for the assistance, guidance, hospitality and facilities they gave in respect of my visit to and work in Ireland, Belgium, France, Holland, Denmark, Norway and Italy. I must not fail to acknowledge the help I received from my Madras friends serving in the different Indian Embassies in Europe who very generously extended their hospitality to me, particularly those in Sweden, Austria and Switzerland. To the following distinguished individuals and friends I would like to acknowledge my sincere gratitude: Dr. A. Lakshmanaswami Mudaliar, Vice-Chancellor, Madras University, Sir Ronald Adam, Chairman, British Council, Dr. Ernst Wilhelm Meyer, the German Ambassador in Delhi, M. Claude Journot, Cultural Attache to the French Embassy in India, Prof. Louis Renou of Sorbonne, and Dr. Jean Filliozat of College de France, Paris, Prof. Myles Dillon, Dublin, Mr. P. N. Kirpal, Dy. Director of Cultural Activities, UNESCO, Dr. J. Ph. Vogel, the veteran Dutch Indologist, Dr. Bosch, the President of the Kern Institute, and Dr. J. J. L. Duyvendak, the eminent Dutch Sinologist and Director of the Institute of Social Studies, the Hague, Dr. Grœnbech of the Copenhagen University and Royal Library, Copenhagen, Prof. L. Alsdorf, Hamburg, Dr. K. V. Ramaswami, Indian Vice-Consul, Vienna, Mr. R. Krishnaswami, Registrar of the Indian Embassy in Switzerland, Prof. G. Tucci, Director, IsMEO, and Dr. Oscar Botto, University of Turin.[1]

This hardly exhausts the list of friends, scholars and others in charge of cultural organisations whose contacts were fruitful in my work and helpful in putting me in the way in this long and arduous tour. But for the wide and effective contacts I could gain and establish, I could not have gone through my programme and accomplished what I did and in this respect, the four Conferences I attended during my tour were extremely profitable: the International P.E.N. Conference, Dublin, the UNESCO Music Conference, Brussels, the British Orientalists Conference, Edinburgh, and the meeting of the International Union of Orientalists, Paris.

Of the Indian Ambassadors abroad, H. E. B. G. Kher, Indian High Commissioner then in London, and H. E. Sardar Mallik, Indian Ambassador in Paris, were very helpful. In England, besides the authorities of the British Council and those of the Indian High Commission, Prof. Sir Ralph Turner, Director of the School of Oriental and African Studies, London University, the authorities of the Oxford University and Prof. T. Burrow, Boden Professor, Oxford, Mr. Richter, O.B.E., of the Royal India, Pakistan and Ceylon Society, London, and Miss Beswick of the Indian Institute of Culture, London, evinced a helpful interest in my work. For similar helpful interest shown in my tour when I was making my arrangements for it in India, I must express my gratitude also to Dr. S. Radhakrishnan, H. E. Sri Sri Prakasa, Governor of Madras and Chancellor, Madras University, the Hon. Sri T. T. Krishnamachari, the Hon. Sri M. Anantasayanam Iyengar, and the Swamijis of the Ramakrishna Math.

My European tour lasted eleven months and I visited England, Ireland, Scotland, Belgium, France, Holland, Denmark, Norway, Sweden, Germany, Austria, Switzerland and Italy. My itinerary had included Czechoslovakia, Spain and Portugal, which countries, however, I could not visit owing to difficulties of visa and the interruption of contacts with the Orientalists and librarians in those countries. My primary work was to find out at every place I visited whether there was any collection of Sanskrit manuscripts for which there was as yet no printed catalogue and to examine and prepare lists of such collections and compile notes from the more important manuscripts in them. The search was exciting sometimes, as I had to discover unsuspected Sanskrit collections in some places. I thus made an inventory of nearly 20,000 Sanskrit and Prakrit manuscripts in European libraries for which there is as yet no printed catalogue. My catalogue of these 20,000 manuscripts is being revised and prepared for print. The work to which I next devoted my attention was to contact all the Sanskritists and Indologists in these thirteen countries, visit their seminars and know what work they and their students were doing. I may claim to have 'rounded' almost all the Orientalists, for those that I did not meet were only a few and they were either out of station or out in India at that time. The result was the preparation of a detailed survey of the Sanskrit and Indological studies at the various European centres.

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[1] It is unfortunate that three of these who were helpful to me are no more: M. C. Journot, French Cultural Attache in India who recently met with a fatal car-accident in Paris and passed away at a young age; Dr. K. V. Ramaswami, Indian Vice-Consul in Vienna, who also had a premature demise last year; and Dr. Duyvendak of Leiden University.

Being interested in the larger cultural activities, I could hardly afford to neglect Museums having Indian art collections—sometimes they too had manuscripts—and the more popular organisations and societies where Indian cultural studies were promoted and Indian philosophy and religion were expounded. As I wanted to study the whole question of response to Indian culture in the West, I included in my survey of the work in the academic spheres a notice of what is being done outside, on the popular front.

My accounts of Sanskrit and allied Indological studies in the different countries of Europe were published from time to time as I was going through my tour in the esteemed Madras daily, the *Hindu.* The accounts roused a good deal of interest among the cultured public as well as the world of Sanskrit scholars in India; and personally and from letters, I knew they were noticed outside India too. For the encouragement to prepare these accounts, I must thank Sri Kasturi Srinivasan, Editor, the *Hindu.*

There have been numerous letters suggesting that these accounts should be published in a book form. The very idea with which they were first prepared serially was to compile eventually a consolidated book of reference on Indology in Europe, with a detailed description of the contemporary Orientalists and their work, and with an indication of the background of the history and tradition of Oriental and Indological studies in each of these countries. For this purpose I have revised the original accounts, enlarged them at places, added bibliographical references and have generally brought them up-to-date by indicating in the foot-note changes that have taken place since I completed my tour in April 1954. Owing to the interruption of contacts with books and scholars during the war-years and the demise of many senior Orientalists, there was lack of knowledge in India about our present Sanskrit colleagues abroad and the condition of their libraries, seminars, facilities for studies and students. There was also anxiety about the condition of Sanskrit manuscripts collections in the theatres of war in Europe. The account that I prepared was to meet the demand for knowledge in all these respects. It will further enable Indian Sanskritists to establish contacts with European colleagues having common interests with them, and Indian Universities to have the information they require for various purposes about the specialities of the different European Indologists.

Owing to the political ties that bound India and Britain together, the knowledge in India of Western Orientalism had been confined, to a large extent, to English scholars and English writings. It is true that some Indian scholars went to Paris or German centres for higher studies, and that Germany had always been known to take greater interest in Sanskrit. The present detailed account of Indological studies in Europe would therefore serve to give a full picture of the extent of interest in Indian studies outside England, in the different Continental countries.

In the post-war years there has been an increasing exchange of scholars among the different countries, and the present survey of the work of European Indologists would serve as a contribution to that most desirable activity in the cultural field, international collaboration of learned people. One of the praiseworthy aims of the UNESCO is to interpret the East to the West and vice versa and to devise methods for giving the general public in the West more of Eastern humanities. My account of Indian studies in European Universities and pursuit of Indian culture in public and private institutions outside the Universities gives an idea of the extent of response to Indian culture in the West; and it would show also to the agencies that work the projects for international cultural understanding such as those of the UNESCO the scope and media available for pushing forward their programme.

I therefore deem it doubly appropriate that Dr. A. L. Mudaliar, M.D., LL.D., D.Sc., D.C.L. (Oxon), F.R.C.O.G., F.A.C.S., who as Vice-Chancellor of the Madras University was primarily responsible for my tour and who is now Chairman of the Executive of the UNESCO, should have contributed the first Foreword to this book. Sir Ronald Adam, who has contributed the next Foreword, was, as Chairman of the British Council, very kind and helpful to me during my six months' stay in Great Britain; I must express to him my thanks for the interest evinced by him in my work. Considering the great interest that Germany, of all the foreign countries, had taken in Sanskrit, the help that Dr. Ernst Wilhelm Meyer, the German Ambassador in India, gave me was only to be expected; but the readiness, effectiveness and the abiding nature of the interest he developed in my work are something for which these words of thanks are not adequate. After his Foreword, it has given me great pleasure to include one by a distinguished representative of France, Prof. Louis Renou, Sanskrit Professor, Sorbonne, and now on deputation as Director of the Maison Franco-Japonaise, Tokyo. One of the chief senior Indologists of Europe, Prof. Renou is also my first friend abroad, and his Foreword I cherish for more reasons than one. Both when I met him in Paris and when later he went to Tokyo, he gave me many suggestions in the present endeavour of mine to contact the Indological scholars in Europe and survey their work.

A word about the order in which the different countries appear in this book: the order followed is that of my itinerary of which this book serves as a souvenir. The U.K., my headquarters where I spent six months and from where I took the continental tour by stages and from where I finally returned to India is, for that reason, placed at the conclusion of my survey.

In the main accounts in this work, I have concentrated on the literary side; elsewhere[2] I have given an account of Indian antiquities in Western Museums, which may also be consulted. As I have already said, during my sojourn abroad I attended the Conference of British Orientalists in Edinburgh and a meeting of the International Union of Orientalists; and as one who came into touch with the UNESCO also, I wrote a short article in a London literary magazine, the *Books,* on the question of the increased study of Oriental humanities by the people at large in the West. As all these have vital bearing on Sanskrit and Indological activities, I have included in this volume accounts of the two conferences and also the last mentioned article. I must record here my thanks to the proprietors of the *Hindu*, Madras, and the *Books* of the National Book League, London, for permitting me to use for my monograph articles that I had originally published therein during my tour. To increase the usefulness of these accounts I have provided an Index of scholars, works, papers, and important subjects.

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[2] In the 1954 Annual Address to the Archaeological Society of South India, Madras, published in the Society's Transactions, I, 1955.

I must record here my further thanks to the Madras University authorities for accepting this book for publication. No special word need be said about the neat and prompt work of Messrs G. S. Press, Madras, whose reputation is now well established in many Indian Universities. Sri K. V. Sarma, Research Assistant in the Sanskrit Department, Madras University, prepared the typescript of the press copy; he and Sri C. S. Sundaram, Research Assistant in the Sanskrit Department, helped me in the preparation of the Index and the reading of the proofs of the book. I express my thanks also to my old class-mate and friend, Sri Manjeri S. Isvaran, for going through the typescript of this book and its proofs and making useful suggestions and corrections.

UNIVERSITY OF MADRAS, MADRAS,
October, 26, 1955; Vijaya-daśamī.

V. RAGHAVAN
Professor of Sanskrit.

EIRE

When I set out from India, I had no idea of any Sanskrit manuscripts being in Ireland, but I was anxious to meet at Dublin Prof. Myles Dillon, student of Sylvain Levi and editor of the *Nāṭakalakṣaṇaratnakośa*[1] of Sāgaranandin on which important text of Sanskrit dramaturgy, I had done some intensive work; from philology, Prof. Dillon went to Celtic studies and had been working on a fascinating theme, the striking parallels between Sanskrit and Old Irish literatures and traditions, and I wanted to see more of this highly significant work and take notes for further study.

In London I learnt that there were Oriental manuscripts in a private art collection in Dublin; and when I reached there, I found Sanskrit manuscripts not only in the above mentioned collection, the one associated with Chester Beatty, but also in the Trinity College Library and in the private possession of a curio collector in Dublin; and I discovered too a collection of fifty-eight Sanskrit manuscripts in the Queen's University Library at Belfast. Neither at Trinity College nor anywhere else in Ireland, is there a Chair for Sanskrit; but at Trinity, Sanskrit is a compulsory subject of study for students of classics, and those good in Sanskrit go up for a special study of it, for which there is a prize; and there is a Sanskrit lecturer.

The leading Indologist of Ireland is Prof. Myles Dillon of the Dublin School of Advanced Studies, which has been established by Mr. de Valera for the promotion of his twin interests in Mathematics and Celtic Studies. Prof. Dillon, after occupying Sanskrit and Philology Chairs at different Universities in U. S. A., and Great Britain, has now been for some years in charge of the Celtic Studies in the above School and has recently coached up one student for Sanskrit also. But the chief subject of his research which is bound to attract students of Indian culture is the discovering of many parallels in the literatures of old Irish and Sanskrit and in many other departments of the cultural traditions of the two.

There is what is known in philology as the peripheral theory, according to which we find that when a civilization spread over an area gets superimposed by waves of other cultures the elements of the original culture get pushed to the edge-regions, even as we see things on the waters getting, by the action of waves, to the shores. Thus does this old Indo-Aryan culture live or preserve its ancient traditions in India and some of them had been preserved also at the other extreme, Ireland. Philologists have drawn attention to such Celtic-Indian parallels, but the whole material requires consolidated presentation in a special thesis.

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[1] Oxford University Press, 1937.

The stratification of society into a priestly aristocracy, an upper class of soldiers and of a third class engaged in commercial pursuits was common to all these branches, and cognate with the Indian Brahman is the Irish *Fili,* which name, when traced to its original, would yield the Sanskrit cognate *varya-vid,* one knowing the best. Ancient Irish law-codes were, like the Indian Smṛtis, in verse and were committed, as in the Indian learned tradition, to memory and orally transmitted; even diction is found to be closely similar in the two; royal succession, *Sapiṇḍa*-relationship, *putrikā-karaṇa,* sureties for performance of obligation, fasting as a means of enforcing legal claims,—these few are enough to show that a student of law has here a fruitful subject for investigation.

In Vedic and epic literature we know of the *Act of Truth, Satya-vacana* or *Satya-kriyā; Dharmātmā satya-sandhaś ca* etc., uttered by Lakṣmaṇa to kill Indrajit is an example which can be recalled by many. In Irish, one comes across stories of things being done or achieved by this *Act of Truth.*

We are familiar with the *Phala-śruti* or the recital of the benefits of reading or listening to an epic or sacred text. At the end of the Irish mythological tale called *The Fosterage of the Houses of Two Methers,* it is said that those who recite it or hear it will have safe voyage at sea, success, peace etc. In *The Testament of Morand* we find in the instructions for the Prince "By the Prince's Truth, fair weather comes in each fitting season etc.", and in the story of the *Birth of Cormac* we come across passages looking like an echo of the description of Rāma-rājya.

Irish epic poetry and the bardic institution and tradition are exactly similar to the Sanskrit epic and the Sūta-māgadha institution. Prose and verse, the latter in verse form comparable to Vedic dialogue hymns and the former to the Brāhmaṇa passages narrating the legend, are found in old Irish annals. Certain Indian epic stories have parallels in Irish. The character of bardic poetry and even its rhetoric, in Irish, sound Sanskritic; the poet, who is also a 'seer' (*fili*) divines truth and can bless or curse (*śāpa*) with a verse (cf. *Ṛṣi*).[2]

When I was speaking of this subject, Mr. de Valera seemed very interested, and the President of the University College, Galway, Monsignor Brown, stated that it was high time an Indo-Hibernian Institute for the comparative study of the cultural history of the two countries was founded in Ireland.[3] Prof. Myles Dillon, who is proceeding to Australia on a lecture tour will tour India also on his return;[4] and if negotiations that are afoot succeed, Indian scholars will have an opportunity of having Prof. Dillon in their midst for some time and listening to his detailed exposition of a theme which will not only bring two countries of similar history together, but will, in the purely scholarly sphere, open for us a new branch of study of absorbing interest.

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2. For a full exposition of the subject, see Myles Dillon, 'The Archaism of Irish Tradition', Proceedings of the British Academy, Vol. xxxiii, 1947. On a striking concordance between Indic and Celtic features of horse sacrifice, see the article by Jaan Puhvel in *Language: Journal of the Linguistic Society of America,* Vol. xxxi, 3 (i), pp. 353-4.

For a longer popular account, see *Matter, Myth, and Spirit or Keltic and Hindu Links* by Dorothea Chaplin, Rider & Co., London E.C. 4, 1935.

3. Another distinguished person to whom I was introduced in Dublin was Dr. Best, the 81 year old Irish palaeographist and bibliographer.

4. Prof. Dillon's tour and lectures in important centres of India did come off in the latter part of 1953.

BELGIUM

For a small country, Belgium has four Universities, two for each of the French and Flemish speaking areas, two of which are free Universities, Brussels and Louvain, and two State Universities, Liege and Ghent. In all these four Universities there is provision for the study of Sanskrit as part of the classics, as a separate subject and for higher research. There will hardly be an Indologist who does not know the name of Louis de La Vallée Poussin, author and editor of numerous works, particularly in the field of Buddhism, who was adorning the Ghent University. At Ghent now there is a separate Indological Seminar, the head of which is Prof. A. Scharpé, a student of Prof. J. Gonda of Utrecht, and who, besides his work at Ghent, is teaching Sanskrit at Amsterdam also. At Ghent, he is assisted by Ludo Rocher, Doctor of Law and Philology, who is specially interested in Indian law; he has translated Vardhamāna's *Daṇḍaviveka* and is now working on an edition of the Vyavahāra section of Gaṅgāditya's *Smṛticintāmaṇi;* he will be in India shortly for further study.[1] There is also a separate Professor in charge of Indo-European linguistics, Prof. W. Couvreur, who has specialised in Tokharian[2] and knows Indian languages. Besides a simple Sanskrit Grammar for his students, Dr. Scharpé, who writes both in Dutch and French, and is mainly interested in classical Sanskrit,[3] has produced a translation of the *Pūrvabhāga* of the *Kādambarī* with Introduction, Notes etc., and a short monograph on classical Sanskrit literature. Now he is engaged mostly on a big and very useful work which is likely to attract much attention, namely a *Kālidāsa lexicon;* I saw the accumulating cards of this work. As a preliminary to this, he is also bringing out in Roman script, editions of Kālidāsa's works : his plan in these editions is not to attempt an elaborate variorum edition, but to constitute a text from two select and best editions, noting the variants, so that words in this text and the variants could be used in his lexicon. The plays are taken first, and the *Śākuntala* is almost ready.[4] At Amsterdam, Dr. Scharpé has an elderly independent student, Mr. J. Loman, who is working, purely as a labour of love, on the four highly interesting monologues edited in the collection called the *Caturbhāṇī*.[5]

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[1] Dr. Rocher has since been in India for a year; during his stay, he studied some *Navya-nyāya* also.

[2] See his *Het eenhoornmotief in de Tochaarse B-Literatuur, Hoofdzaken van de Tochaarse Klank-en Vormleer* (1947), *De Tochaarse Karmavibhanga en de Baraboedoer* (1949) etc.

[3] See his *Wezen en Wording der Klassicke Sanskrit literatuur,* Groningen, 1949, which was his inaugural address at Amsterdam. It deals with the literary, artistic and cultural efflorescence in the Gupta period and with Sanskrit as a spoken and living language.

Louvain is of course the oldest and most celebrated University and I had the honour and pleasure of being taken there by the Rector Magnificus himself, Monseigneur H. van Waeyenbergh, of this University and introduced to the oldest Professor of the Sanskrit Department at Louvain, Dr. Albert J. Carnoy. Dr. Carnoy who had also been at Pennsylvania and is now almost Professor Emeritus, being 74, is a linguist and a specialist in Iranian and Vedic, both on the linguistic and cultural sides. His works, *Les Indo-Européens,* a linguistic and cultural survey, *Elements of Sanskrit Grammar* in comparison with other Indo-European languages, the *Religion of Ancient Persia and Iranian Mythology* in the 13 volume *Mythology of all Races* edited by L. H. Gray (Boston) are well-known; he has contributed several papers on Vedic and Iranian, myth, culture, etc. The chief active Professor of Sanskrit at Louvain, indeed in all Belgium, is Prof. E. Lamotte, student of Dr. Carnoy and de la Vallée Poussin, who after his initial dissertation on the *Bhagavad Gītā,* had, under the inspiration of the latter teacher, switched on to Buddhism; in 1944 and 1949, he brought out two volumes on Nāgārjuna's *Mahā Prajñā Pāramitā Sūtra;* his present efforts are on the writing up of a history of Buddhism. One of his students, Dr. Hofinger, at Liege now, has produced a thesis on the Vaiśāli Buddhist Council. There are seven or eight students of Sanskrit, and there is in Van Windekens, a third Sanskritist who handles the Flemish and Dutch students.

At the Free University in the capital, there is Prof. Roger Goossens, student of Gregoire and P. E. Dumont (Baltimore). Mainly a Hellenist, Goossens has worked up materials appertaining to Indo-Hellenic comparative study and connections; he wrote a thesis on Greek and Vedic mythology with special reference to

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[4] We have now this volume on *Śākuntala: Kālidāsa Lexicon* Vol. I: *Basic Texts of the Works.* Pt. i. *Abhijñāna Śākuntala,* 1954.

[5] Mr. Loman who has been in close touch with me has since paid a visit to this country. With the help of Mss. of the four Bhāṇas procured by me for him, he has now completed an edition of the *Pādmaprābhṛtaka* and an English version of it.

Rudra-Śiva, and is shortly bringing out a book on Greek testimonies about India.

At Liege, there are two Professors, René Fohalle and Duchesne Guillemin, in the Oriental section, and according to the former, apart from the other Indian courses, the one in Indian religion is successful at his University.

In the big Public, College and University Libraries of Belgium, there are few original Sanskrit manuscripts; after strenuous search and wide enquiry, I laid hands on five manuscripts. There were a few at Louvain University, but these, along with the rich personal library of de la Vallée Poussin which should have certainly contained manuscripts, and which had just been bequeathed to Louvain, had been burnt down at the outbreak of war. Of course for the purpose of the work now, microfilm copies of the required manuscripts have been collected and preserved. At Antwerp, there is the Museum of Printing, where there is an exhibition of the oldest Devanagari types cut and printed in Holland in the 17th century. In Brussels, in the Royal Conservetoire of Music, there is a good collection of Indian music instruments and a few printed books on Indian music, both presented by Raja Sourindra Mohan Tagore, pioneering Indian musicologist.

Besides the University centres, the only other[6] place where some Indian study has a responsive group of people is the Société Théosophique which includes a scholar and student of de La Vallée Poussin, Mr. Polak; my lecture on *Some Leading Ideas of Hindu Thought*[7] at this society had a considerable interested audience.[8]

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[6] Quite recently an Indo-Belgian Association has been founded in Brussels under the presidentship of the Count De H. de Grunne whom I met again recently at Madras during his Indian tour. The Count's grandfather's grandfather, James Forbes, was in India and wrote the book *Oriental Memoirs: A Narrative of 17 Years of Residence in India, With His Own Drawings* (1834, 2nd edn.). The family collection has some Indian antiquities.

[7] See *Vedanta Kesari*, Madras, Feb. 1955.

[8] Belgium has unfortunately no journal for the publication of the Indological researches of its scholars; the periodical *Le Museon* which comes from Louvain is a general Oriental journal and Indic studies are by no means prominent in it.

FRANCE

Sanskrit and Indological and allied studies are fostered in France[1] in more than one University. In Paris, where there is a concentration of these studies, there are six institutions devoted to their advancement: College de France, Ecole Langues Orientales Vivantes, Ecole Pratique des Hautes Etudes, Faculte des Lettres, Sorbonne, Ecole Francaise d'Extreme-Orient and Musee Guimet,[2] each of which has had a succession of outstanding scholars, some of them pioneers and all-round scholars. At College de France the study of Sanskrit language and literature which began in 1814, when the first Sanskrit Chair in the West was established in Paris, had been successively in the charge of de Chezy, who brought out the first European Devanagari edition of the *Śākuntala*, Burnouf,[3] whose work ranged over the *Bhāgavata*,[4] Vedas, Iranian, Pāli,[5] and Buddhism, the Tibetan scholar Foucaux, and much nearer our times, such well-known names as Sylvain Levi and Jules Bloch; the last, who is unfortunately seriously ill,[6] has recently been succeeded by Dr. Filliozat; in the same institution Indo-Chinese studies had been in the charge of L. Finot and Jean Przylusky, and now P. Mus, a gifted exponent of Indian and Greater Indian art, working half the year in France and half at the Yale University, U.S.A., is in charge of Far-East culture. At the School of Oriental Languages founded in 1821 by L. Langles, a Persian scholar who produced some volumes on Indian monuments too, and where substantial contribution was made to the history of literature and grammar of Hindi and Urdu by Tassy, Indian languages other than Sanskrit are provided for; with this institution are associated the work of Jules Bloch in Marathi, etc., and Julien Vinson's on Tamil; at present, P. Meile, who has been in India and has written an introduction to Tamil and a long paper on Yavana in Tamil literature, is the Director of Indian languages in this School. At the Musee Guimet, P. Stern is in the place of Grousset. The Sanskrit Chair associated with Abel Bergaigne,[7] Victor Henry[8] and Alfred Foucher at the Sorbonne is now occupied by Prof. Louis Renou. Indological studies in France have specialised in Buddhism, art, archaeology and the trans-Indian and Far-Eastern movements of Sanskrit culture; but the ultimate basis of all these studies being Sanskrit and many of the French Orientalists being quite versatile, their work comprehended many a subject of pure Sanskritic interest.

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[1] The following are the landmarks in the lead that stands to the credit of France in the development of Indian studies in the West: 17th cent.—Travels of Tavernier and Bernier. 18th cent.—Fr. Pons, Sanskrit grammar in Latin, translation of *Amarakośa,* despatch to Paris of the first collection of Sanskrit works from India, to be ever collected in a Western library; the publication of the first printed catalogue of Sanskrit literature in Paris in 1739; De Guignes's recognition in 1772 of the identification of Candragupta; in 1767 the French Jesuit Coeurdoux noted the kinship of Latin, Greek and Sanskrit; 1801-2 —Translation of the Upaniṣads by Anquetil-Duperon; 1814—Foundation of the Sanskrit Chair at the College de France; 1822—Foundation of the Socitié Asiatique.

[2] Founded about the year 1880 by Emile Guimet first in Lyon and later in Paris.

[3] Professor at the College from 1832 till his death in 1853.

[4] Edition and translation of nine skandhas of this work appeared before he died. It is interesting to note that it was again a Frenchman, the astronomer Le Gentil, who had visited Pondicherry, that gave in the 18th century, the first French version of the *Bhāgavata* from the Tamil version of that Purāṇa.

[5] His Essay on Pāli was written when he was but 22.

[6] He passed away in October 1953. An English rendering of his *Structure of Dravidian Languages* has been done by R. G. Harshe and issued by the Deccan College Research Institute, Poona, 1954.

In Paris there are two full Professorships for Sanskrit, at the Sorbonne and College de France. Besides these, outside Paris, at Lyon there is a chair for Sanskrit and a fourth Professorship held by a Sanskritist is at Lille, the Chair here being designated 'Oriental Philosophy.'

Prof. Renou of Sorbonne, student of Levi, is not only the leading and seniormost Indologist of France now, but is the most complete Sanskritist. Renou whose *ātma-guṇas* are not less abundant than his scholarly productions, is the author of thirty-one books and ninety-two papers, and had been honoured by invitations from other countries, England, America and now Japan, where he will go shortly for a two year stay.[9] His visit to India and lectures at different Indian Universities and learned institutions should be still fresh in the memory of the Indian public interested in Sanskritic studies. A volume of his lectures in English delivered in England is to be issued in a few days[10] and at present he is engaged in writing a history of the Sanskrit language and literature.[11] Besides the normal students there are about twenty Post-graduate students of his, some of whom have been to India, preparing theses on different subjects, Karma doctrine, Jain logic, Kashmir Saivism, *Adhyātma Rāmāyaṇa* and other sources of Tulasīdās, Flowers in Indian, Indonesian and Chinese rituals, etc.; three Indian and Ceylonese students are now working on Sanskrit texts on Painting, Tilaka, the auspicious and religious mark, and magical aspects of Tantra. A. Minard, Renou's student and Professor of Sanskrit at Lyon,[12] shortly to be acting Professor at Sorbonne, is continuing his work on that most important of the Brāhmaṇas, the *Śatapatha*, on which he has already issued one volume of his study;[13] another volume is expected to be issued.[14] O. Lacombe, Professor of Oriental Philosophy at Lille and author of a book, *L'absolu selon le Vedānta* and another on Viśiṣṭādvaita, a translation of the beginning of the *Śrībhāṣya*, is interesting himself in Buddhism too, and with him and Prof. P. Demieville, Director of Buddhistic Studies at the Sorbonne, Dr. Bhikku Rahula of Ceylon is working on Asaṅga and origins of Mahāyāna.[15]

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[7] Of his various studies on the *Ṛgveda*, mention must be made of those relating to the figures of speech and the question of how rhetoric holds the key to the meaning in many places. It was with Bergaigne that Sylvain Levi studied.

[8] Among his writings are translation with notes of the *Atharva Veda*, *Grammar of Sanskrit and Pali*, a book of Sanskrit literature, translation of *Mālavikāgnimitra*, and a work on Agniṣṭoma jointly with Caland (1906-7).

[9] He is at present in that country, in charge of the Maison Franco-Japonaise, Tokyo.

Younger and energetically engaged not only in varied research pursuits but organisational activities[16] is Dr. Filliozat, a Doctor of Medicine who has given up his practice in his love of Sanskrit and

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[10] Since published (1953): *Religions of Ancient India*, the Jordan Lectures in Comparative Religions for 1951, SOAS., London.

[11] This work is now under print.

[12] In the Annals of the University of Lyon have appeared in the past publications like J. Grosset's on *Bharata's Nāṭya Śāstra*.

[13] *Trois Enigmes sur les Cent Chemins*: *Researches sur le Śatapatha Brāhmaṇa*—1. Paris, 1949.

[14] Since issued; the third volume is under preparation.

[15] A lady student of Drs. Lacombe and Filliozat, Miss S. Siaure, has been in India, at Mysore and Madras, recently, studying Dvaita Vedānta; at present she is working in the recently started French Indological Institute at Pondicherry.

[16] He is the Secretary-General of the International Union of Orientalists and recently he has been deputed by the French Government to be the Director of the French Indological Institute at Pondicherry recently organised; I had the pleasure of taking part in the inaugural ceremony of this Institute. For an account of France and Indology by Dr. Filliozat see *Bulletin of the Ramakrishna Mission Institute of Culture*, Calcutta, August 1955.

Indology. Professor now at the College de France, he continues to work on the cataloguing of Indian manuscripts at the Bibliothequé Nationale with which he was previously associated, and is attending also to the affairs of the Societe Asiatique[17] of which J. Bacot is the President.[18] On Indian medicine, on which Filliozat is specially qualified to write, he has two volumes to his credit and in manuscript catalogues, he has more than one volume in print and a few more under preparation. He has already contributed about sixty papers and his interests include Far-East, South India and Tamil. At present he is engaged on the third volume of the manual of Indology,[19] on a Sanskrit materia medica text popular in Mongolia and preserved with valuable drawings of herbs and drugs in the Tibetan, the *Amṛtahṛdaya,* French translations of the *Tirukkuraḷ* and the *Tiruvāymozhi,* a manual of Sanskrit alphabets as they occur in varied forms in different manuscripts, and South Indian Āgamas and the light they can throw on the temples and their rituals in the Far-East. At the Bibliothequé Nationale are preserved photo-copies of Sanskrit mantras and formulae used by Brahman priests even now at the Royal court of Siam in worship, purification and other ceremonies; the original manuscripts of these in Grantha script, pointing to the South Indian origin of these priests, have been read somewhat differently by two South Indian pandits employed at the Library in Bangkok; to a fresh study of these texts also, Dr. Filliozat is devoting some attention now.

In Buddhism Miss Lalou is continuing the *Bibliographie Buddhique*[20] to which the International Union of Orientalists has recommended an UNESCO grant too; she will also bring out in collaboration with Prof. C. Regamy, a revised edition of the *Kāraṇḍavyūha* utilising the material left by Przylusky. Foucher[21] left some interpretations of *jātakas* in the light of archaeology,[22] and these may also be published in the coming year.

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[17] Founded in 1822.

[18] J. Bacot has now been succeeded by an Assyriologist.

[19] *L'Inde Classique,* compiled in collaboration by L. Renou, J. Filliozat, P. Meile, A. M. Esnoul, L. Silburn, P. Demieville, O. Lacombe. Vol. i, 1947; Vol. ii, 1953; Vol. iii. 1953.

[20] The last volume of this to be issued comprises Fasc. xxi-xxiii, May 1947—May 1950, issued in 1952.

[21] Alfred Foucher (1865-1952) who had visited India more than once is well-known for his numerous contributions to Buddhism and Buddhistic art (e.g., his work *The Greco-Buddhistic Art of Gāndhāra,* which was spread over half a century, 1905, 1908, 1951); he collaborated with Sir John Marshall and N. G. Majumdar on *Monuments of Sanchi* (1931, Delhi); it is interesting to note that in 1949, he produced an analysis of the *Tarkasaṅgraha* (*Elements of Indian Systematic and Logic: A Summary of Topics*).

To mention other Indologists, senior and junior: André Bareau[23] has published a thesis on the notion of Asaṁskṛta in Buddhism, and several papers on Buddhist sects and translations of Buddhist texts.[24] A large number of ladies have evinced interest in Indian studies: Miss L. Silburn wrote a thesis on Causality and allied problems in Brahmanical and Buddhistic philosophy; a student of Kashmir Saivism also, she has long been in India. Miss Charlotte Vaudeville, now in India as a Hindi teacher, has produced a thesis on the sources of the *Rāmacaritamānas.*[25] Miss Th. de Mallmann, a thesis on Avalokiteśvara; Mrs. O. Viennot, on the tree and the tree-cult in India (published in 1954); and Miss J. Auboyer on the throne and throne-symbolism in ancient India.

The Ecole Francaise d'Extreme-Orient which celebrated its golden jubilee recently (1953), is keeping up its excellent publications and eight volumes are to be issued by the School shortly. G. Coedes, who after retirement is teaching Siamese at the School of Oriental Languages and is keeping a small museum of Chinese and Japanese antiquities, is bringing out his fifth volume of the Sanskrit inscriptions of Cambodia.[26] P. Dupont is bringing out the *Mon version of the Nārada Jātaka.*[27] There will be two volumes of *L'art du Laos* by H. Parmentier,[28] three volumes including issues of the Bulletin of the EFEO by the Director, L. Malleret, and one volume on Viet-Nam by Durand and Huard.[29] One of the recent publications of the EFEO presents the results of the study by R. Lingat of the matrimonial laws of South-East Asia and their bases in Sanskrit Dharma Śāstra and Chinese books.[30] H. Deydier, author of the *Contribution to a Bibliography of Gandhara Art,*[31] is now engaged in an intense study of Indianism and the *Rāmāyaṇa* in particular in Laos.[32] P. Mus has written on the Sanskrit sources of the Pali texts of Burma, *e.g., Ṣaḍgati-kārikā* and *Lokaprajñapti.* Claude Marcel-Dubois, now at the Museum of popular arts and traditions, has produced a book on Indian music instruments.

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[22] This work, *The Previous Lives of the Buddha according to Indian Texts and Monuments,* is a sequel to his 1949 publication, *The Life of the Buddha according to Indian Texts and Monuments.*

[23] Just now in India.

[24] *Trois traites sur les sectes bouddhiques attribués a Vasumitra, Bhavya et Vinītadeva, JA* 1954, CCXLII, pt. 2, pp. 229-66; *Les Sectes Bouddhiques du Petit Vehicle,* EFEO., Saigon, 1955.

[25] Since published: *Etude sur les Sources et la Composition du Rāmāyaṇa de Tulsī-Dās,* Librairie d'Amerique et d'Orient, Paris, 1955; she has also produced a translation of the Ayodhyā-Kāṇḍa of the Rāmacaritamānas, *Le Lac Spirituel,* Librairie d'Amerique et d'Orient, Paris, 1955.

[26] The fifth, as also the sixth, published since; 5th 1953; 6th, 1954.

[27] Published, Saigon, 1954.

[28] Published, Hanoi, 1954; 2nd vol. plates and drawings.

[29] Among recent publications of EFEO. are L. Malleret's *Croyances et Pratiques Religieuses des Viétnamiens* (1955) and *La Statuaire Khmère et son Evolution* by J. Boisselier, 2 Vols., Text and Plates, (1955).

Interest in Sanskrit and Indian culture in France is not confined to Universities and learned institutions. Among literary men[33] Reymond Schwab has produced a substantial book[34] on the influence of Indian and Oriental culture in general on Western cultures and a paper on Oriental culture and modern Occidental literature;[35] he is now writing a book on Oriental literatures including Indian. About two to three thousand men and women in France are interested in mysticism and feel drawn towards the teachings of India in some form, theosophy, Ramakrishna-Vedānta and writings of Rene Guenon[36] and the like. Among such popular activities, the Centre Vedantique Ramakrishna at Gretz, near Paris, under the highly influential Swami Siddhesvarananda, has grown into the foremost Vedantic centre in Europe; the Swami lectures also at the Sorbonne on the *Māṇḍūkya,* and besides his articles and lectures, the Centre has published French translations of the *Dṛgdṛśyaviveka* and the *Vivekacūḍāmaṇi* and will take up shortly a rendering of the *Pañcadaśī* also. P. Masson-Oursel, the seventy-three year old Professor of Indian philosophy at the Sorbonne, has been sponsoring as Joint Editor with Jean Herbert the *Serie Hindouisme,* a series of books on Hinduism published by Albin Michel.

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[30] Hanoi, 1952; part two, Saigon 1955.

[31] *Contribution a l'etude de L'Art du Gandhara,* Paris, 1950.

[32] See, *BEFEO* 44 (1947-50) 141-146; *Journal of Oriental Research,* Madras, XXII (1952-53) 64-66, XXIV (1954-55) 9-14. It is unfortunate that this scholar recently met with premature death in an accident.

[33] Sanskrit literature did exercise a certain amount of fascination over men of letters also in France. Thus, though not as widely known as Emerson's poem on the *Brahman,* Victor Hugo's *Supremacy* (*Suprématie*), number three in his *Legend of the Ages* presents a free rendering of an episode in the *Kenopaniṣad.* For a full account of Sanskrit influence on French literature, see references in next note.

[34] *La Renaissance Orientale,* Paris, 1950. See also L. Renou, *Influence of Indian Thought on French Literature,* Adyar Library Bulletin, 1952, 1953; R. G. Harshe, *Vestiges of Sanskrit Influence on Early French Literature,* C. K. Raja Presentation Volume, pp. 241-261.

[35] 'L'Orientalisme dans la culturc et les littératures de l'Occident moderne', in *Oriente Moderno,* Instituto par L'Oriente, via Lucrezio caro 67, Rome, 1952. Recently in *France-Asie* of Saigon, (111, Aug. 1955), he has published an article on Hippolyte Fauche (1797-1869) who translated for the first time in French the *Rāmāyaṇa* in 10 vols. (1854-8) and the *Mahābhārata,* partially in 9 vols. (1863-70).

[36] According to him and others of his approach, the antithesis between East and West is really an antithesis between traditional culture and modernism, and the value of the East and India is in their preservation of that traditional culture. The professed super-orthodoxy of some of the followers of this view sometimes becomes too credulous.

HOLLAND

Except in a single technological University, Sanskrit studies flourish in Holland[1] in all the four Universities of that country, those at Leiden,[2] Amsterdam, Utrecht and Groningen. The first three of these have full Chairs in Sanskrit all of which have been associated with distinguished names in the history of Sanskrit and Indological studies in the West. At Leiden, the first Sanskrit Chair was founded in 1865 and was occupied by that versatile and prolific writer and master of many languages, H. Kern (1833-1917), whose miscellaneous writings alone, apart from his separate bigger works, cover fifteen sections and run to seventeen volumes. Among his pupils were J. S. Speyer who succeeded him and specialised in Buddhistic Sanskrit literature,[3] W. Caland and C. S. Uhlenbeck, the last being the teacher of Dr. Vogel. It is but fitting that Leiden should have in his name an Institute for the study of Indian Archaeology which is issuing the well-known and most useful *Annual Bibliography of Indian Archaeology*. This last mentioned work and other undertakings of scholars and institutions in Holland are handicapped by the extreme difficulty experienced in getting periodicals and works published in India. The Kern Institute is housed in the Ethnological Museum, noteworthy particularly for its collection of Indonesian sculptures and other antiquities of the Hindu-Javanese period, and besides a Research Library of printed Indological material, it has 450 Sanskrit manuscripts, collected and given mostly by Dr. van Manen when he was in charge of the Adyar Library and the Asiatic Society of Bengal, Calcutta. It has periodical learned lectures by visitors and other scholars, and I had the honour of addressing its members, including Dr. J. Ph. Vogel who introduced me, on 'Ancient Indian Festivals'. The Institute is now presided over by Prof. F. D. K. Bosch who was previously in Indonesia as successor of Dr. N. J. Krom (1883-1945) who organised the Netherlands Indonesian Archaeological Department[4] to which we are so greatly indebted for the revelation of our cultural achievements in Indonesia. Prof. Bosch is a specialist in Indonesian and Indian art, one of his works being called *Hiraṇyagarbha*[5] in which he expounds his theory that motifs and symbols in Indian, Indonesian and Khmer sculpture like Makara and Kalamukha can be traced from floral designs rather than mythical animals; he is now bringing out an English version of this Dutch work of his.[6] Dr. P. H. Pott, the present Secretary of the Institute and one of the younger scholars, took his doctorate on a thesis on Yoga and Yantra and has produced also an introduction to the Tibetan collection in the National Museum of Ethnology, Leiden; he had been to India and his main interest is in Indian art and archaeology. In the librarian of the Institute, Mr. Kelder, there is a young, enthusiastic and sincere Sanskritist, who is working for his higher degree; he composes Sanskrit verses.

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[1] As early as 1651, the Dutch missionary Abraham Roger who stayed at Pulicat near Madras gave glimpses of Sanskrit literature and Bhartṛhari's *Subhāṣitas* in his book *Open Door to the Hidden Heathen Wisdom*. In the Museum of Printing in Antwerp is exhibited a volume showing the Sanskrit alphabets first cut and printed in Holland in the 17th century. On this volume, see above under Belgium; also cf. below footnote, at the beginning of the account of Germany.

[2] Founded in 1575.

[3] *E.g., the Avadānaśataka,* edn., Bibliotheca Buddhica 111, St. Petersburg, 1902-09; Translation of the *Jātakamālā, SBB* I, 1895. He wrote on the *Kathāsaritsāgara* also, *Studies about the Kathāsaritsāgara,* Amsterdam, 1908.

At the Leiden University,[7] Prof. F. B. J. Kuiper, the Sanskrit Professor, a student of Prof. Uhlenbeck, specialises in Vedic linguistics and Vedic and Iranian comparative studies, and has, besides younger students, two doing higher research work. His interest comprehends the Dravidian and Munda too and one of his publications relates to the influence of Proto-Munda on Sanskrit.[8] I recorded on tape some Tamil and Sanskrit readings for his phonetic researches. The Oriental manuscripts, including the Sanskrit ones, in the University, are in the charge of Dr. P. Voorhoeve, whose work lies in Indonesian language and literature, but these naturally have close relation to Sanskrit always.[9]

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[4] Established in 1913.

[5] *De Gouden Kiem* (The Golden Germ), Inleiding in de Indische symbolick (Introduction into Indian Symbolism), Elsevier, Amsterdam, pp. 310, 72 plates. For a detailed English notice of this Dutch book, see *Art and Letters,* London, NS. XXVIII. ii., 1954, pp. 53-60.

[6] Dr. Bosch was succeeded by Dr. Stutterheim, best known for his illustrated book on the Rāmāyaṇa reliefs in Indonesia, *Rāma-legenden und Rāma-reliefs in Indonesien,* (1925); among his other writings are a book on Borobudur, *Tjandi Baraboedoer—Name, Form and Meaning* (1929) and one on the Javanese Period in Sumatran History (1929).

[7] On the history of this University and the contribution of its Indologists, see Vogel, The Contribution of the University of Leiden to Oriental Research, *Art and Letters, NS.,* XXIII. ii. pp. 45-59.

[8] See his publication *Proto-Munda Words in Sanskrit;* 1948, N. V. Noord-Hollandsche Uitgevers Maatschappij, Amsterdam. The origin of some hundred Sanskrit and Prakrit words is duscussed here and the Proto-Munda branch of the Austro-Asiatic, whose 'Dravidization' had already begun, is shown as the source.

The Sanskrit Chair at Amsterdam associated with the linguist Uhlenbeck whose phonetics[10] we study for comparative philology, was later occupied by Faddegon, the author of a work on Vaiśeṣika,[11] who is very old now. At present the Chair is held by Prof. Scharpé of Ghent.

In the Museum of Tropics at Amsterdam, we have Indo-Javanese antiquities in the charge of Mr. Jaap Kunst, authority on Javanese music,[12] who has, during his recent tour of Yugoslavia for recording the music of some hill-folk there, found that these people worship the serpent which they refer to as *naga* in their esoteric circles. In the National Museum of course we have some well-known Indian bronzes.

The first occupant of the Sanskrit Chair at Utrecht was the *'Vaidika'* and *'Sāmavedin'*, Caland, and his student and successor Dr. J. Gonda, is indeed the most important Sanskritist and prolific writer of articles, monographs and books[13] in Holland now. He is at present engaged on an account of early Vishnuism.[14] There are eight students now studying Sanskrit under him, exclusively or as part of the classics. Of his senior students who have taken their higher degree mention may be made of J. A. B. van Buitenen, whose work is on Rāmānuja's interpretation of the *Gītā* and a condensed English rendering of his *Gītābhāṣya,* and who has done some Sanskrit Kathās too in Dutch; young Buitenen will shortly come over to India and would welcome opportunities to teach Javanese and to pursue further studies in Viśiṣṭādvaita;[15] D. G. Hoens, lecturer in Indian and Eastern Religion, who has produced a thesis on *Śānti;* B. Essers, a parson, author of a study on *Vāk,* the word as the image of God; van Akkern, who has a thesis on a Javanese mystic text now taken as a Muslim theological text but originally a work produced under the influence of the Hindu-Javanese period; and C. J. M. de Klerk, author of an account of the religion and culture of the Hindus of Dutch Guiana. There are four research students now working on the Rājasūya, Devas and Asuras in Vedic literature, Ritual in the *Viṣṇudharmottara* and the *Kālikā Purāṇa.*

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[9] For the Dutch Orientalist, the lady Dr. van Lohuizen-de Leeuw, see under Cambridge in the section on Britain.

[10] *A Manual of Sanskrit Phonetics*, English edn. 1898, London; original edition, Leiden 1894, *Handbuck der Indische Klankleer*. Another work of Uhlenbeck is *Kurzgefasstes etymologisches Wörterbuch der altindischen Sprache*, Amsterdam, 1898-9.

[11] Other works of Faddegon are: *Śaṅkara's Gītābhāṣya, Studies on Pāṇini* and *Pravacanasāra of Kundakunda.*

[12] Among the writings of this Ethno-musicologist is a treatise in two volumes on Javanese music, *Music in Java, its history, its theory and its technique* (Second revised and enlarged edn. Martinus Nijhoff, The Hague, 1949).

[13] *Javanese Brahmāṇḍa Purāṇa* in 2 vols. (1933), *Javanese Bhīṣmaparvan* (1936), the recent *Sanskrit in Indonesia* published from Nagpur, etc.

[14] He has since published his work on this subject: *Aspects of Early Viṣṇuism,* N.V.A. Oosthoek's Ultgevers Mij. Utrecht, 1954, pp. ix, 270.

At the Groningen University, there is a Sanskrit lecturer, Dr. Ensink, also a student of Dr. Gonda, who has a translation of the *Rāṣṭrapāla-paripṛcchā,* based on the Sanskrit, Tibetan and Chinese texts.

Of the other Indologists, Dr. de Jong, who has studied also at Harvard and Paris, is a student of Buddhist philosophy and is working now on the Tibetan material in the Kern Institute. Dr. K. Vreese, Rector of a Latin school, has made a fresh edition of the *Nīlamata Purāṇa* and is now engaged in Pāli and Apabhramśa studies.[16] Past eighty but an 'Ajarāmara' so far as 'vidyā-arjana' is concerned, is the inspiring Dr. Vogel who is now engaged in a study of the Haṁsa in Indian art and literature and a revised edition of his Dutch rendering of the *Mṛcchakaṭika.* Eight Sanskrit plays are available in Dutch and the *Śākuntala* and the *Mṛcchakaṭika* have been staged in Holland more than once.

The Holland-India Society of which Prof. Bosch is the President is a more popular forum for lectures on Indian subjects and its meetings are held usually in the Institute of Social Studies[17] in the Netherlands Universities Foundation for International Cooperation. I addressed this Society on Sanskrit Drama.

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[15] Dr. van Buitenen has since come to this country and is now working in the new Sanskrit Dictionary department of the Deccan College Research Institute, Poona. He has used the opportunity to collate manuscripts of the *Vedārthasaṅgraha* of Rāmānuja and his edition and English translation of this work is now ready.

[16] Dr. de Vreese has recently been on a wide tour of India, trying to acquaint himself with as many Indian languages as possible and also collect information on the *Nīlamata Purāṇa.*

[17] I have to record here my gratitude to the leading Dutch Sinologist, Prof. J. J. L. Duyvendak (born 1889), Chairman of the International Union of Orientalists, who was Director of this Institute, for treating me as a guest of this Institute. Prof. Duyvendak unfortunately passed away on 9th July 1954 at Leiden.

DENMARK

Denmark enjoys the distinction of having the longest history of Sanskrit studies among the northern countries, and with the Sanskrit Chair at Copenhagen were associated Erasmus Rask who had been in India and made for Denmark the first collection of Sanskrit manuscripts which his successor Westergaad described; Fousböll who gave us the *Jātaka* editions; Sörensen to whom we owe the big *Index to the proper names in the Mahābhārata;* Andersen, the author of the *Pāli Reader with Notes and Glossary;*[1] and Paul Tuxen. Tuxen who had been to India and spoken to us at Presidency College, Madras, on Nāgārjuna's positivism (published in the *Journal of Oriental Research, Madras*), is now old and with failing eyesight, but it was remarkable to see him yet at Vācaspati's commentary on the *Yoga Sūtras* using a special magnifying glass. "I am particularly interested in some of the linguistic ideas in *Vyāsa's Bhāṣya* and Vācaspati's *Vṛtti* for the revised edition of my old work on Yoga." Saying this, he showed me the recent reprints of his Danish versions of the *Dhammapada* and the chief *Upaniṣads,* and the latest of his papers which he still writes with the help of a student.[2] He has added also some chapters to Sten Konow's book, *The Religions of India,* recently revised (1949).

In the Royal Library at Copenhagen there are about 1300 Sanskrit manuscripts, a collection hitherto unknown which required examination and proper identification. The bulk of this, nearly 1200, was purchased by Tuxen at the end of the first world war from the belongings of an Indian Pandit in Germany. Mr. L. Buschardt who is the Librarian of the Oriental Section of the Royal Library is the author of a thesis on the Ritual Slaying of Vṛtra by Indra, and Prof. Grœnbech, Mongolian specialist who is in charge of the Oriental collection, is the present editor of the well-known periodical of Holland, Denmark, Norway and Sweden, *Acta Orientalia.* Among the two million works in the Royal Library are some rare Mongolian manuscripts including a medical treatise going to Sanskrit sources through the Tibetan and containing drawings of herbs and surgical instruments, a Siamese Buddhistic Abhidharma text having fine pictures, and Javanese copper plates. The

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[1] 2 parts, 1901, 1907.

[2] The Parable of the Climbing Juggler in the *Studia Orientalia,* Joanni Pedersen.

Tibetan manuscripts here are being worked upon by a young scholar, Erik Haarh.

The Royal Danish Academy of Sciences and Letters includes in its scientific activity some Oriental and Indological work too, and it is through this Academy that the *Critical Pāli Dictionary* is being brought out. This great work was begun by an individual scholar, V. Treckner, the editor of the *Majjhima Nikāya* and the *Milindapanha;* and the work which had then been edited by Dines Andersen, Helmer Smith and Hans Hendriksen, is now being done by the last mentioned scholar, the present occupant of the Sanskrit Chair at Copenhagen. Hendriksen who has just returned from an Indian tour, is a Pāli specialist and has to his credit a work on the syntax of that language;[3] according to him, in Ceylon Tamil exerted some influence on Pāli syntax.

In the National Museum at Copenhagen, there are some interesting things in the Indian section; besides a few Gandhara and Hoysala pieces, South Indian sculpture is found and of the Cola bronzes here, a Somāskanda and a Naṭarāja are good indeed; the latter is however wrongly described in the Museum's catalogue as Bhairava. These and other South Indian objects here came through the Danes in Tranquebar, and they include a large collection, the largest that I have seen at a single place, of Tanjore paintings of the Mahratta period.

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[3] *Syntax of the Infinite Verb-forms of Pāli*, Copenhagen, 1944.

NORWAY

The Sanskrit Chair in Oslo is comparatively recent but has been very much in the picture because of the prolific all-rounder Sten Konow, the first Norwegian Sanskrit Professor. Before him there was of course Lassen who hailed from Norway and was Professor at Bonn; Lassen's personal library, which contains some of the oldest editions, is now preserved in the University Library at Oslo. Konow (1867-1948) who held positions also in Germany and India and whose numerous and varied writings fill a bibliography of more than a dozen closely printed pages, is too well-known in India to need any detailed notice here. He was a humanist whose interests comprehended all sorts of Indian questions outside the pale of pure antiquarian research, and he wrote about two hundred articles on India in Norwegian periodicals and newspapers. His place is now held by his nephew and son-in-law, Georg Morgenstierne, student of Lüders and Jacobi. His Indian Institute in the University of Oslo now houses the whole of the huge personal library of Konow. Morgenstierne, who has been in India twice in connection with his linguistic researches, has specialised in the surviving Aryan dialects and clans on the North-West border of India like the Kafirs. These clans have shown remarkable resistence and have, like small oases in the midst of Islamic surroundings, preserved their language, customs and oral literature. Their languages occupy an intermediate position between Iranian and Indo-Aryan, preserve many archaic features, having branched off in pre-Vedic times, and contain, of course, many words much akin to Sanskrit. For instance, Khowar in the North-West Frontier has preserved many Sanskrit words with a few sound changes like *ra* for *ta* as in *Isperu* (white)—*śveta;* a few Sanskrit words preserved here may be mentioned: *Bhrār* (brother— *Bhrātṛ*), *Asru* (tear); *Śroṇ* (hip); *Grisp* (summer). Apart from papers in research journals, Morgenstierne has brought out three volumes on the Indo-Iranian Frontier Languages and Reports on the Linguistic Mission to Afghanistan and N. W. India, some of which have been published through the Institute for the Comparative Research in Human Culture and the Norwegian Academy of Science and Letters.

In Norway and Sweden, as also in the neighbouring countries, there are Friends of India Societies and study-groups of persons interested in India. For forty years there lived in Norway a Bengali Professor, Surendranath Boral, who came to the West to spread Hindu philosophy, and under the name of Swami Sri Ananda Acharya, wrote in English and Norwegian, several works, —*Brahmadarśana, Tattvajñāna, Prolegemena to Aryan Metaphysics, Yoga or Conquest, Interpretation of the Vikramorvaśīya etc.*[1]

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[1] From his daughter by his Norwegian wife, Miss Agnes Selboe, and from my friends of the Calcutta University, Professors Haridas Bhattacharya and Susil Kumar De, I gathered particulars of the career of Surendranath Boral. He was of the Suvarṇavaṇik community, passed his B.A. in 1905 and M.A. in Philosophy in 1908, and appears to have left India for political reasons. He reached London in 1911 where he lectured and published translations from Sanskrit. He came to Oslo in 1915 where he lectured at the University for two terms (published as *Brahmadarśanam*) and then at Stockholm (*Tattvajñānam*). He withdrew to the mountains in Norway in 1917 and stayed away there till he died on 8th March 1945. He wrote some poems also. Ananda Acharya had collected a considerable Indological library about which his daughter spoke to me, and it was my good fortune to have been able to arrange successfully for the purchase of this library for the Indian Department of the Durham University, England.

SWEDEN

In the adjoining Sweden, Sanskrit studies had flourished for a longer time and at more than one University, Uppsala, Lund and Goteborg. Hannes Sköld, whose work on *Nirukta*[1] is well-known, was at Lund, but the Sanskrit Chair there is under abeyance now.[2] There are some Sanskrit manuscripts at Lund. At Uppsala, the old capital of Sweden, the Sanskrit Chair was founded towards the end of the 19th century, and of the former Professors[3] here, Charpentier is best known.[4] His successor Helmer Smith, now retired, is a great Pāli scholar; the animator and chief collaborator of the Critical Pāli Dictionary, Copenhagen, he has compiled Indices, Terminology, Bibliography, Concordances etc. forming the Epilegomena to Vol. I of the *Dictionary* (1948). We have also from him a critical edition of the Pāli grammatical work *Saddanīti,* and in association with Andersen, an edition of the *Suttanipāta* in the P.T.S. It is well-known that the *Mīmāṁsā Sūtras* exhibit for the most part a metrical character; the latest publication of Helmer Smith is a detailed study of this metrical aspect of the text of the Sūtras of Jaimini.[5] In Stockholm, the Royal Library has Pāli manuscripts and the Ethnography Museum has a few Tamil manuscripts and some manuscripts discovered in the Central Asian expedition containing Buddhistic Sanskrit texts. In Lund and Uppsala there are small collections of Sanskrit manuscripts. In Stockholm, Sanskrit language and Indian religion and philosophy come under the scope of the Chairs in linguistics and comparative religion, and E. Arbman, Professor of the latter subject, is the author of studies on

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[1] Published at Lund, 1926.

[2] After my return, I have been hearing from a young student at Lund, Gunner Mollerstedt, who has felt greatly attracted to Indian art and philosophy and desires most ardently to be in touch with an Indian who can guide him in the 'path.'

[3] The first Professor was the philologist K. F. Johansson.

[4] *Uttarādhyayana Sūtra,* 1921; *Brahman,* 1932; *The Libro da Seita dos Indios Orientais* (Br. Mus. Ms., Sloane 1820) of Fr. Jacobo Fenico, S.J., 1933, the last an edition with Introduction of the description and ridicule of Hinduism by a Jesuit missionary who was at the court of the Zamorin of Calicut in the early years of the 17th century. The missionary died in Cochin in 1632. See also Charpentier on this ms. in *BSOS II*, 731-54.

[5] *Inventaire rhythmique des Pūrva-Mīmāṁsā-Sūtra,* Uppsala Universitets Arsskrift, Uppsala, 1953, Acta Universitatis Uppsaliensis. pp. 141.

Death and Immortality in Ṛgveda and Rudra-Śiva.[6] Premature death deprived Sweden of further contributions from K. Rönnow, student of Prof. Geldner at Marburg, who was Assistant Professor at Uppsala till 1943; *Trita Āptya, Śvetadvīpa, Pravargya, Agnicayana and Sautrāmaṇi, Viśvarūpa* and *Vedic Kratu* represent some of his writings. Among younger men now, Nils Simonsson is working on a Tibetan commentary on the *Mahāvyutpatti,* studying the influence of Sanskrit grammar on Tibetan and preparing a Swedish version of the *Māṭharavṛtti* on the *Sāṅkhya Kārikās,* including the Sāṅkhya portion of the *Tattvasaṅgraha.*

The present Professor of Sanskrit at Uppsala, Dr. Stig Wikander, comes from Lund and is a specialist in Iranian, his thesis being on the Fire-priest (Atharvan); he has also a study on Vāyu in the Comparative Indo-Iranian Study Series edited by Rönnow and himself;[7] a more fascinating subject, which he is also studying now, is the language and culture of the Kurds who preserve remarkable Aryan affinities (they have the saṁskāra of *Caula*) and are probably descendants of the Mittanis. The Kurds have professional village bards, comparable to ancient Indian *Sūtas* and more appropriately to their modern descendants the *Kathakas,* who do recitals in which they retain the framework of a story but improvise the expression every time they recite. Their language has aspirated consonants like kh (*khara*—ass); for ear they say *kar,* i.e. karṇa.[8] Wikander has proposals to reinforce his department by getting from India a Professor of Sanskrit and Indian languages. Two Oriental periodicals of Sweden with which also Wikander is actively associated are *Studia Linguistica* and *Orientalia Suecana.*

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[6] *Rudra,* Uppsala, 1922.

[7] *Quaestiones Indo-Iranicae,* Editors: Kasten Ronnow et Stig Wikander. I. *Vāyu* by Stig Wikander, Lund, 1941.

[8] Mr. Wikander's findings will be valuable especially because in the many papers and accounts of the Kurds and Kurdistan found in Encyclopaedias or in the pages of histories of Persia or Oriental periodicals like the *JRAS.,* Great Britain, *Bulletin of the SOS.,* London, and *JAOS,* America, there is hardly any information on the ancient Aryan vestiges of this people. However, in the vocabulary at the end of the paper of S. A. Rhea, "Brief Grammar and Vocabulary of the Kurdish Language of the Hakari District" in the *JAOS* X. pp. 118-154, I could pick out a few Kurdish words of clear Aryan character, particularly numerals: *ek*—one; *du*—two; *chār*—four; *chārak*—quarter, one fourth; *chār-dah*—fourteen; *chāre*—fourth; *peñj*—five; *peñje*—fifth; *panz-dah*—fifteen; *shash*—six; *shashe*—sixth; *haft*—seven (cf. *sapt*); *hafte*—seventh; *haf-dah*-seventeen; *hafteh*—seventy; *nah*—nine; *nuz-*

At Bergslund in Sweden lives now Walther Eidlitz, an Austrian, who was in India for eight years and was in a concentration camp during the war. He studied Sanskrit during these years and came under the influence of the guru Sri Maharaj. A record of his spiritual pilgrimage in India is given in his *Unknown India,* issued in a German edition too; his *Indisk Mystik,* (Stockholm), gives a general account of Indian mysticism; and with his collaborator Sadanand (formerly Dr. E. G. S. Schultze of Leipzig), a follower of *Chaitanya Sampradāya,* he is now working on a comprehensive account of the Bhakti movement in India. It is indeed thrilling to hear *Haribol* in far away Sweden!

dah—nineteen; *nāwet*—ninety (*navati* Skt.); *dah*—ten; *dahe*—tenth; *dâuz-dah* —twelve; *sâd*—hundred (*śata* Skt.). Of the other words the following which readily suggest Aryan cognates can be cited: *Sâ*—dog (śvā, Skt.); *nâm*—name, fame; *mirir*—die, death; *māsī*—fish (*matsya,* Skt.); *mash*—beans (*māṣa* Skt.); *mah*—month (*mās*—Skt.); *hesteh*—bone (*asthin, Skt.*); *gā*—ox (*go,* Skt.); *drezh* —long (*dīrgha,* Skt.); *cherm*—leather (*carman,* Skt.); *dān,* verb—give (*dā,* Skt.); *dāna*—act of giving; *dar* or *der*—door (*dvār,* Skt.); *didan*—tooth (*dant,?* Skt.).

Mr. E. B. Soane had compiled a big Kurdish Dictionary, the ms. of which is said to be in the SOAS, London; its publication would be a great boon to students of this subject.

The Kurdish is a western branch of the primitive Indo-Iranian and its Iranian affinity is clear from the presence of '*h*' wherever we have '*s*' in Sanskrit: *asp*—horse, as in Iranian, is found in Kurdish. But the Iranians seem to have classed them with the Indians and looked down upon them even as they did their Indian brethren on the east, for we find Malcolm's *History of Persia,* 1888, (p. 72), stating that according to many, the Kurds were begotten by *Devs* (*devas,* Skt.) or demons on women of the earth. The Kurds were worshippers of Sun; they have a warrior caste which stands by the king and conserves the community (cf. *kṣatriya*); under the rulers of Achaeminian Persia, they formed both troops and guardians of the Zorastrian temples.

GERMANY

Though the credit of discovering Sanskrit for the West goes to England and though it was at the feet of French pioneers that the first German Sanskritists like Bopp and Schlegel sat, Germany[1] had taken to Sanskrit studies with such enthusiasm and disinterested love that, outside India, one can say without exaggeration, that it has been a second home of Sanskrit. Before the war there were fourteen full chairs for Sanskrit at German Universities,[2] which is something that could not be said of even India; even after the war, there are no less than ten full Professorships and some more Sanskrit departments of the second or third order. Max Muller and Deussen had captured the imagination of India and Bonn had played the role of something like a Banaras to entire Europe. To give an account of German contribution to Sanskrit would be to write the history of Sanskrit studies in modern times. Attention may be drawn here only to the work now being done at the different centres so that the world of Indian scholarship may know what the German colleagues are now doing and how, despite the manifold psychological and material difficulties of post-war life, and the handicap of destroyed libraries, they are endeavouring to keep up to the German tradition and standard in Sanskrit research. There is very great difficulty in purchasing Indian publications, and German Indologists would be grateful to Indian authors, Universities, Institutes and Government departments if they could send them as exchange or present their publications.

The first thing that India would like to know with regard to Sanskrit in Germany is the condition of the Sanskrit manuscripts. We can heave a sigh of relief, as all the manuscripts have fortunately escaped destruction, having been preserved in underground vaults or distributed to safer zones. The biggest collection of the State Library in Berlin, which is in the Soviet sector of the city and can be visited only with difficulty, is safe, though one has now to travel to three places to see its manuscripts, Berlin, Marburg and Tübingen.[3] The unique manuscript of Bhartṛhari's commentary on the *Mahābhāṣya* is quite safe. Before I came on this special search, I had no idea that there were so many uncatalogued collections of Sanskrit manuscripts at Kiel, Hamburg, Berlin, Göttingen, Marburg and Tübingen. Except at Hamburg, where the Library had been bombed out, they are all in a well-preserved condition.

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[1] The first Sanskrit Grammar to be written by a European was the one by a German missionary Heinrich Roth, who died at Agra in 1668; the manuscript of this unpublished grammar of his is preserved in Rome. This Roth contributed an account of the Sanskrit alphabet with five tables of Devanagari characters, the earliest specimens of that script to be found in any book in Europe, to Kircher's *China Illustrated*, Amsterdam, 1667, pp. 162-63.

[2] Formerly there were 19 Sanskrit Chairs in Germany as Lanman says in his *Reader*.

At Kiel, where Deussen was Professor of Philosophy, the Sanskrit Chair associated with Oldenburg and till recently occupied, along with Otto Straus as colleague for a time, by Dr. O. Schrader,[4] once Curator at Adyar Library, is now in abeyance; but as Professor Emeritus, Schrader continues to teach a few students. He has two hundred South Indian manuscripts in his possession.

The Indische Seminar at the Hamburg University is now important, though not very old. The first Sanskrit Professor there was Sten Konow, and after him W. Schubring, who was first in the State Library in Berlin. Schubring who was recently honoured with a Festschrift (1951) and who continues to lecture as Professor Emeritus, is a specialist in Jainism[5] and has built up a place for Hamburg in Jain studies. His latest work is a big catalogue of Jain manuscripts in the Berlin Library,[6] and he is now engaged in editing some old Jain Prakrit texts with Sanskrit versions. The present Professor of Sanskrit in Hamburg is L. Alsdorf, student of Schubring and Lüders, and one who has been many times in India,[7] and had also studied Sanskrit for two years with a Pandit at Allahabad. He is also a Jain specialist, his noted work being on the *Kumārapālapratibodha*, *Apabhraṁśa Studies*, the Jain *Harivaṁśa Purāṇa* as also on the *Vāsudevahiṇḍi* and the earliest preserved version of the *Bṛhatkathā*. He has translated with Notes the *Pañcatantra*. He is also charged with the posthumous edition of Lüders' work on Varuṇa, part of the manuscript of which was lost in the war. He has with him also the unfinished manuscript of the edition of the *Prākṛta Paiṅgala* prepared by the Indian scholar Todar Mall,[8] who met with premature death. Full of enthusiasm for India and thoroughly conversant with the country, Alsdorf has wider general and cultural interests and has a book on the Indian National Movement (1943) and a monograph on the spiritual ties between Germany and India (1942).[9] An Assistant of Alsdorf is Dr. Hamm who is in India.[10] An advanced student of his is preparing an edition of Śīlāṅka's Prakrit work on the sixty-four Jain Śalākāpuruṣas.[11] In the State and University Library at Hamburg, there are two collections of about 500 South Indian manuscripts, the smaller one, an old collection going to G. Oppert himself and the bigger one, forming part of a collection with which Dr. Schrader was connected and the bulk of which was purchased by the State Libraries of Berlin and Hamburg.

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[3] The pre-war strength of the State Library of Berlin was three million volumes.

[4] He has expounded also the view that the Dravidian is related to the Uralian, *ZII.* iii. pp. 81ff, *Dravidisch und Uralisch;* also *BSOS* VIII. pp. 751-762, on the *'Uralian' element in the Drāviḍa and Muṇḍa languages.*

[5] See his *Die Lehre der Jainas* in *Grundriss* (1935) etc.

[6] *Die Jaina-Handschriften der Preussischen Staatsbibliothek*, Leipzig, 1944. pp. xiii, 647. 1127 mss. are described here.

[7] He has again been in India at the end of 1955 and beginning of 1956.

In Berlin, besides the old University which now flourishes in the new set-up in the eastern sector, there is a new Free University in the western zone where, in the Seminar[12] adorned with the busts of Dr. and Mrs. Lüders, Dr. Olaf Hansen, student of Schubring, is the Sanskrit Professor; his main interests are comparative Vedic studies, philology and Iranian; one of his students is working on the Vedas and another on the dialects of the Santals, the Soras, etc. The Chair in the old Humboldt University on the eastern zone is now occupied by Dr. W. Ruben, who had previously been in Ankara and Chily. Student of Konow, Dr. Ruben has traversed wide fields; the *Rāmāyaṇa* on which he has a monograph[13] continues to engage his attention; he has written on the Nyāya Sūtras[14] and the Upaniṣads, has analysed the *Daśakumāra Carita* from the ethnological point of view, brought out an ethnological study of Indian aboriginal literatures, *Uber die Literatur der vor arischen Stamme Indiens* (Deutsche Akademie der Wissenschaften zu Berlin 1952).[15]

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[8] Whose edition of the *Mahāvīracarita* was posthumously brought out by A. A. Macdonell in the Panjab University Oriental Publications, 1928. Todar Mall of the Panjab, after graduating from Oxford and finishing his labours on the above edition under Macdonell, went to Germany where he was engaged on Prākṛt studies under Jacobi. The edition of the *Prākṛta Paiṅgala* should have been prepared at that time. He then married a German lady, and during the war took ill and died at Bonn in 1918.

[9] Among his papers are "The Pratyayas, a contribution to Indian Mathematics", and "Two new proofs towards the Indian origin of *Thousand and One Nights.*"

[10] He has since returned and is preparing an edition of the *Pravrajyāvastu* in the Tibetan *Vinayavastu* of the Kanjur. For an earlier work done by him with his teacher W. Schubring, see *Studien zum Mahānisīha*, Hamburg, 1951.

[11] Mr. Karl Bruhn who is now in India and is studying Jain literature and archaeology. In the same Seminar was the Iranian scholar Dr. Tavadia who recently met with a tragic accident having been knocked down by an automobile. In his place a young South Indian has been taken as an Assistant to teach Hindi etc.; Tavadia's Library has also been acquired for the Indian Seminar.

[12] The library of this new Seminar which is just being formed has acquired the private library of a missionary Hermann Beythan who produced also a grammar of Tamil (Part I).

Among younger scholars here, Dr. Geissler, is working on the *Pañcatantra;* Dr. Schlinglof, pupil of Waldschmidt, is working on the Buddhistic fragments from Eastern Turkestan, in the Berlin Academy of Sciences.

At the premises of the Academy of Sciences, which along with the State Library has escaped destruction, the precious fragments of Buddhistic Sanskrit literature got from the Turfan expedition, on which Dr. Lüders was working, are all safe. The great museum, of course, was less fortunate, some of the treasures being destroyed and some removed. Of the 50,000 Indian objects of this Museum, 80 percent are still in safe deposit in West Germany; a part has been set up again in the Museum of Ethnology in West Berlin; most of the Buddhistic frescoes from Turfan are safe here.

Despite the persistent efforts that I took ever since I left India on this tour, and the repeated attempts I made at all the Soviet Embassies on the continent, I could not go beyond Berlin East, into Eastern Germany. Fortunately, Dr. Schubert, the Tibetologist, in charge of the Sanskrit manuscripts also at Leipzig, was in Berlin city during my stay there. At Leipzig University, Prof. H. Weller is still working, and his latest is a big study of the *Kaṭha Upaniṣad, Versuch einer kritik der Kaṭhopaniṣad* (1953). Just now (1954), a substantial Festschrift, *Asiatica,*[16] contributed by fifty-five Orientalists and in about 900 pages, has been presented to him on the occasion of his 65th birthday. A student of his, Dr. Schneider, has published a study of the *Aṭṭhiṣeṇa Jātaka.* Similarly, some Sanskrit work is going on at Halle where the German Oriental Society is located now.[17] We have also at Halle H. Scharfe who has a paper on Annambhaṭṭa's *Tarkasaṅgraha,*[18] published in the University Journal. There is a Sanskrit department in Jena also. It was, however, sad to hear that the 83 year old J. Hertel, the specialist in *Pañcatantra* and other Fable literature[19] was undergoing much hardship in the new set-up of things in East Germany.

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[13] *Studien zur Textgeschichte des Rāmāyaṇa, Stuttgart,* 1936.

[14] *Die Nyāyasūtras: text, ubersetzung, erlauterung und glossar,* Leipzig, 1928.

[15] Ruben has undergone a Marxian mental revolution and when I visited him, he spoke of the course of lectures he had to prepare from the new point of view. He confessed to the difficulty of finding the materialistic trend in Indian thought, but in two of his recent publications we are treated to his distorted accounts of Indological studies in India and Indian philosophy. The two books are: *Einfuhrung in die Indien-Kunde* (Introduction to Indology), Berlin, 1954, and *Geschichte der Indischen Philosophie* (History of Indian Philosophy), Berlin, 1954. He is naturally very much interested in Artha Śāstra studies. His latest publication relates to the Mudrārākṣasa: *Der sinn des Dramas, Das Siegel und Rākṣasa* (Mudrārākṣasa), Akademie-Verlag, Berlin, 1956.

At Göttingen,[20] in the old Chair of Benfy and Kielhorn, there is now Dr. E. Waldschmidt, who was previously in the Berlin Museum. He is just now[21] in India on a short tour. Pupil of Lüders, Waldschmidt is interested in the Turfan finds, manuscripts as well as murals. He has made a detailed study of the *Mahāparinirvāṇa Sūtra* in all its versions, Chinese, Tibetan, Pāli and Central Asian (1950), and similar studies of the *Catuṣpariṣat Sūtra* (1952) and the *Mahāvadāna Sūtra* (1953). In the publications on Turfan frescoes, he has been associated as author for two volumes jointly as well as independently. Among the works of the late Dr. Lüders which could not be completed by him is an *Introduction to Pāli* as part of his proposed edition of *Udānavagga;* Pāli, Lüders says here, was an eastern dialect prevailing in the Northwest; according to Lüders both the Sanskrit and the Pāli texts go back to an original in the eastern dialect; this Introduction alone is being now brought out by Waldschmidt.[22] The same scholar is bringing out also Lüders' edition of the Brāhmī inscriptions. Some of the German Sanskritists are blessed with Indological wives, and Mrs. Waldschmidt has jointly produced with her husband a copiously illustrated volume on the lesser arts and crafts of India. Of Waldschmidt's students, Dr. Lienhard[23] is interested in Kāvya and some modern Indian languages; one has a dissertation on Buddhistic stotras in the Turfan fragments; and a third, a most ardent student of Indology, is Dr. Herbert Härtel, now in charge of the Indian section of the Ethnological Museum in West Berlin, who has done a thesis on the Sanskrit *Karmavācana* text in the Turfan fragments.

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[16] Pub. Otto Harrassowitz, Leipzig.

[17] Some of the information on the scholars in East Germany and their work was kindly supplied to me by Ruben.

[18] *Ein indisches Kompendium der Philosophie* (*Tarkasaṅgraha*), Wissenschaftliche Zeitschrift der Martin Luther—Universitat, Halle-Wittenberg, 1952-3.

[19] *Story of Pāla and Gopāla and the Kathāratnākara.*

[20] One cannot forget the place occupied by Göttingen when one remembers the story of the great archaeological discoveries. It was at Göttingen that an Assistant School Master, G. F. Grotefend, hardly 27 in age (born June 9, 1775) read the Cuneiform inscriptions for the first time, without even the multi-lingual aids that Champollion had for deciphering the Egyptian hieroglyphs.

[21] In the beginning of 1954.

At Marburg where Geldner (1852-1929), specialist in *Ṛgveda,* whose work thereon is now being published in the Harvard Oriental Series,[24] was Sanskrit Professor, there is now J. Nobel, just at present in India;[25] Nobel is well known for his editions of the *Suvarṇaprabhāsa* in all its available versions.

The West German Government is developing in Marburg the West Deutsche Bibliothek as the successor of the great State Library of Berlin and a thousand Sanskrit manuscripts from Berlin are now preserved here. At the Schloss Castle here, associated with Luther and the Reformation, there is a museum and library for the comparative study of religions founded by Rudolf Otto. The Hindu collection here include a model Śaṅkarācārya made by Siddhalingaswami of Mysore.

Paul Hacker of Munster, who is expected to go for a year to Darbhanga,[26] is a student of Advaita, his latest work being a brochure on Vivarta;[27] he is now working on Vimuktātman's *Iṣṭasiddhi.* The most celebrated Chair for Sanskrit is of course that of Bonn, held by a succession of great scholars, Schlegel, who himself cut the first Devanagari types, Lassen, Aufrecht and Jacobi, who earned the reputation of a *Śāstrajña.* Kirfel who has just retired, continues his study of the Purāṇas; he has a paper on the medical chapters of the *Garuḍa Purāṇa* and will shortly bring out a book on the cosmographic chapters of the Purāṇas.[28] Dr. H. Losch of his department has contributed an edition of the *Rāmābhyudaya* in a collection of *Chāyānāṭakas* by Jacobi, Jensen and himself; his thesis relates to the portions of the *Yājñavalkya Smṛti* found in the *Agni Purāṇa* and he is now working upon the *Rājadharma* section of the *Matsya Purāṇa;* another subject being pursued by him is iconometry in the Śilpaśāstras.[29] Of younger men here, one has worked on the religious ideas of Kālidāsa and another is studying Vyākaraṇa in Poona; an Indian student of Kirfel has done a thesis on Vedānta in post-Caitanya Bengal.

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[22] Since published: *Beobachtungen über die Sprache des Buddhistischen urkanons,* 1954 (Deutschen Akademie der Wissenschaften zur Berlin).

[23] He has since come to India.

[24] Issued in 3 volumes, *HOS* 33, 34, 35 (1951).

[25] He has not only returned to Marburg now but is about to retire from his Chair. A student of his is now studying Sanskrit, Hindi and Tamil in the Madras University.

[26] He has since spent a year at Darbhanga and on return has succeeded to the Chair of Kirfel at Bonn.

[27] 1953.

At Frankfurt, Paul Thieme,[30] who has written on "Pāṇini and the Veda" and many papers on Vedic[31] has succeeded H. Lommel, and at Wurzburg we have Kohl, as well as Mayrhofer, previously of Graz (Austria), who has just brought out the first fasciculus of his Etymological Sanskrit Dictionary. Besides papers on the etymology of certain words, Mayrhofer has published also a handbook of Sanskrit Grammar.[32] At Stuttgart, there is no Sanskrit study, but the State Library has some Sanskrit manuscripts. At Erlangen, the University has an Indogermanic Seminar and the library a few Indian manuscripts.

Tübingen is one of the more important centres where part of the Berlin Sanskrit manuscripts is now preserved, along with the older manuscripts of the University there. The Chair for Sanskrit and Comparative Religion there, going to 1840, had been held by Roth and Garbe. Two of the retired Professors here are J. W.

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[28] The work has since been issued: *Das Purāṇa vom Weltgebaude (Bhuvana-vinyāsa)*, 1954, Bonn Oriental Studies N.S. 1. A Commemoration Volume has also been since brought out in Kirfel's honour: *Studia Indologica, Festschrift fur William Kirfel,* 1955. Bonn Oriental Studies N.S. 3.

[29] One of his latest papers is "Einwirkung Indiens auf die Deutsche Dichtung" in *Deutsche Philologie im Aufriss,* in which he traces Indian influence on German poetry from Lamprecht of the middle ages to Thomas Mann today.

[30] He has since gone to Yale (U.S.) as successor of Edgerton, and his place at Frankfurt has been taken by Dr. Wilhelm Rau who was recently at Santiniketan.

[31] Among his valuable papers should be mentioned, "Indische Worter und Sitte," in *ZDMG* 93, 105-123, where he discusses the word *Pūjā* alleged to be Dravidian by some and shows its purely Sanskritic evolution.

[32] *Sanskrit Grammatik,* Berlin, 1953.

Hauer, who has published the first volumes of his works on the *Vrātya*[33] and the *History of Indo-Germanic Religions* and is still working on his German translation of the *Atharva Veda,* and Dr. Hermann Waller, a poet in Latin and German who has a monograph, *Anāhita,* on Ṛgvedic and Avesta prosody and is working on a big treatise on Indo-Germanic prosody;[34] one of his latest works is a metrical German anthology of Indian poetry to which Schubring has contributed an introductory study of Indian poetry. The present Professor at Tübingen, H. Glasenapp of Königsberg before the Russian annexation, has done the most extensive tours of India and all the countries of Indian colonials and has produced a large number of big illustrated works on India, her religions, philosophies, peoples and life.[35] In philosophy, he has not neglected the schools of Madhva and Vallabha and recently has brought out a study of the philosophy of the *Yoga-vāsiṣṭha* and the *Adhyātma Rāmāyaṇa.* Among his more popular books are an anthology of Indian poetry, a profusely illustrated volume on India's sacred places, *From Buddha to Gandhi* and *India as Appearance and Experience* which is a travel record and an account of the expansion of India. He was last in India for the recent UNESCO Conference on Philosophy.

Geiger, the Pāli specialist,[36] has made the Munich Chair celebrated; his successor was Oertel, specialist in Veda and particularly the *Brāhmaṇas,*[37] and the present Sanskrit Professor is Helmut Hoffmann, specialist in Tibetan; an interesting line of his investigation is into the pre-Buddhistic religion of Tibet. Dr. Meyer of the Manuscripts Department of the State Library is a student of the *Bhāgavata,* one of his studies being on the archaic words and verbal forms in this Purāṇa.

Among the medical men of Germany is Reinhold F. G. Muller who has to his credit more than one contribution on Indian medicine: *Foundations of Ancient Indian Medicine*,[38] *Medicine in the Ṛgveda*[39] and the latest, published from Copenhagen, *Principles of Ancient Indian Medicine*.[40]

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[33] *Der Vrātya,* Stuttgart, 1927. In Sāṁkhya, he produced a study *Das Laṅkāvatāra-sūtra und das Sāṁkhya,* 1927.

[34] Cf. his paper *Metrica* in the *Schubring Festschrift,* pp. 180–191.

[35] A bibliography of his writings issued in 1951 lists 27 books and 129 papers in learned periodicals.

[36] See his *Pāli Literatur und Sprache,* 1916. Translated into English by Dr. Batakrishna Ghosh, Calcutta University, 1943.

[37] See his *Jaiminīya or Talavakāra Upaniṣad Brāhmaṇa,* reprinted from the *JAOS* XVI, i. 1894, the *Śāṭyāyana Brāhmaṇa of the Sāmaveda, JAOS* XVIII. 1897, pp. 15ff. See also his *Zur Kapiṣṭhala-kaṭha-Samhitā,* Munich, 1934.

Among the people of Germany, there is a certain amount of interest in Indian religions, Buddhism, Jainism, Vedānta and Yoga. There are Buddhist and Jain societies in Germany, but there is no organized centre for Vedānta. The Vedantic movement here received a great fillip by the work of Swami Yatisvarananda some years ago, and two of his pupils are the symbolic painter Otto Ritschi, some of whose themes are Vedantic in conception, and Kurt Friedrichs of Hamburg who conducts regular study circles.[41] They have three centres at Hamburg, Frankfurt and Wiesbaden and publish a magazine called *Spiritual Life*. They are in urgent need of a German-knowing Swamiji. A teacher from India who knows Yoga well would also seem to be a similar necessity, for there is a widespread interest in Yogic exercises which are done now mostly from books. I was surprised to hear from a young German of Hamburg, attending Vedānta study classes, that he very much wanted to have an Indian rosary, *Tulasī-mālā*, for *japa*. Radhakrishnan's works have now begun to appear in German and there is a free flow of Sivananda literature. Paul Brunton's books also enjoy some vogue. There are two organisations under the same management in Germany, which Indian visitors might visit for obtaining necessary help and guidance: the Indo-German Study Society at Stuttgart, the origins of which go to the days of Subhas Chandra Bose in Germany, and the Indian Institute at Munich. They publish a Bulletin, are subsidised by the Government and have a paid Secretariat; they are presided over by Dr. Thierfelder. *India Magazin* is a new Anglo-German journal that has been started for promoting Indo-German relations.

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[38] *Grundlagen alt-Indischer medizin*, Halle, 1949.

[39] *Die Medizin im Ṛgveda*, Asia Major, VI. S. 315-387. Leipzig, 1930.

[40] *Grundsatze altindicher medizin*: Acta Historica Scientiarum Naturalium et Medicinalium. Bibliotheca Universitatis Hauniensis vol. 8. Ejnar Munksgaard: Kobenhagen, 1951.

[41] For their use I recorded on tape many Sanskrit hymns.

AUSTRIA

In Vienna there are four collections of Sanskrit manuscripts, two in the National Library and two in the University Library, made for these libraries by Stein, Hultzsch and A. Führer. The Sanskrit Chair in the University of Vienna has been associated with Bühler, and Leopold von Schroeder who brought out editions of Vedic texts, the *Maitrāyaṇī*[1] and the *Kāṭhaka*[2] *Saṁhitās.* The chief Sanskritist of Vienna now is Prof. E. Frauwallner[3] who is well-versed in the history of Sanskrit philosophical schools and has a wide and close knowledge of the texts. Apart from his papers and monographs (*Buddhistic Councils,*[4] *Date of Vasubandhu*[5] etc.), a four-volume history of Indian philosophy is being brought out by him; volume one of this valuable work of his has just been issued.[6] Frauwallner has concentrated on earlier phases and periods when the developments in the different schools are not adequately represented by textual survivals and one has to work out from references and allusions. His *Geschichte der Indischen Philosophie* (Otto Muller Verlag, Salzburg) deserves good use and recognition in India. Another smaller work of his, to be shortly issued by Prof. Tucci from Rome, is an edition of the oldest part of the *Vinaya* text with a comparative study of its versions preserved in six schools.

A second Sanskritist of Vienna who is working both in the Oriental Institute of the University and the Translation Institute of the Government, is Prof. Ammar whose special field is *Ṛgveda* and philology.[7]

In the whole of Europe, Vienna enjoys the distinction of a unique venture in the teaching of Sanskrit. In one of the schools of the city, Sanskrit is taught to boys at the early school stages, and the person responsible for this is Prof. Krause, a rare enthusiast who believes that it is better to lay the foundations of the mutual interest of the two countries by teaching Sanskrit very early along with the classics. He says that the response has been good, the strength of his classes sometimes going up to twenty-two. Prof. Krause would be very thankful to Indian teachers if they could send him the different kinds of graded text-books in Sanskrit in use in Indian schools.

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[1] 2 vols., Leipzig, 1881, 1885.

[2] 4 vols., Leipzig, 1900, 1909, 1910, (Index vol.) 1919.

[3] He has since taken charge of the Sanskrit Chair which was in abeyance for some years.

[4] Die buddhistischen Konzile, *ZDMG* 102 (1952) pp. 240-261.

[5] *On the Date of the Buddhistic Master Vasubandhu,* Serie Orientale Roma III, IsMEO, Rome, 1951. One of his latest papers is *Die Anthropologie des Buddhismus* in *Anthropologie Religieuse,* Sup. Numen, vol. ii, 1955, Leiden.

[6] Vol. II has also been issued since (1956).

[7] From a communication from Ruben, Ammer appears to have since gone to Halle in East Germany.

Outside Vienna, Sanskrit is provided for under Indo-Germanic philology, with junior professors in charge, at the Universities of Graz and Innsbruck.

The Ethnography Institute at Vienna, which enjoys high repute, evinces interest in Indian subjects. Prof. Koppers specialises in Bhils[8] and Prof. Heine-Geldern who works also on Maya civilisation has recently shown by an analysis of some art-motifs[9] that from the second century A.D. onwards, and more particularly from the fifth to the twelfth, Indian influence flowed into Central America through Indonesia. He also expounds the view that the Dravidian languages came to India from Iran.[10] One of his students is preparing a thesis on the traditions associating colours and quarters (*dik*) which is found only in Central America and India. There is interest also in the Dravidian problem and on this, Dr. K. V. Ramaswami of the Indian Legation, Vienna, will be shortly presenting a thesis to the University. Dr. Ramaswami, it is gratifying to note, is in close contact with the Orientalists in Vienna and has made a valuable collection of early European publications about India.[11] The Ethnography Museum of Vienna has some Indian objects and more noteworthy are the Indian minatures of the 18th century that have found their way into the Schonbrunn Castle.

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[8] See his papers, 'Wedding rites among the Bhils of N. W. Central India' (in *Anthropos* XLVI), 'India and Dual Organisation' (in *Acta Tropica I*) etc.

[9] "Significant Parallels in the Symbolic Arts of Southern Asia and Middle America," Vol. i, *Proceedings of the* 29th *International Congress of Americanists* (Chicago, 1951). After showing that "in Mexico and among the Mayas, traits of apparently Hindu-Buddhist origin abound in the fields of art, religous architecture, government, kinship, cosmology, mythology and iconography" the paper goes on to say: "This indicates the existence of some kind of two-way traffic between South-East Asia and America in ancient times. On the basis of what we know about the history and practices of religon in India and South-East Asia, we may take it for granted that Buddhist and Brahman missionaries would not have missed the opportunities offered by such contacts in order to spread their respective religions. The traces of Hindu-Buddhistic influence in Mexico and among the Maya correspond in kind precisely to those cultural elements which in S.E. Asia were introduced by Buddhist monks and by Brahmans. The fact that at the time of the Spanish conquest neither Hinduism or Buddhism existed in Middle America does not by any means preclude the possibility that both religions may have played a certain role at an earlier date. We know from the history of S.E. Asia how easily they may disappear or be submerged in local paganism. . . . We have little doubt that a sober but unbiassed comparative analysis of the Mexican and Maya religions will reveal many traces of the former influences of either Hinduism or Buddhism or of both. . . . there are indications that the contacts in question may have begun between A.D. 100 and 600. . . . they may have continued through many centuries." (pp. 307-8). On the Asiatic culture-contacts of pre-Columbian America, see the same scholar in *France-Asie*, Saigon, Feb. 1956, pp. 635-8.

See also Carl Schuster, "*Joint-Marks: A possible Index of Cultural Contact between America, Oceania and the Far-East,*" Mededeling No. XCIV, Afdeling Culturele en Physiche Anthropologie No. 39, Koninkligk Instituut voor Tropen (Royal Tropical Institute), Amsterdam, 1951.

[10] See *Festschrift P. W. Schmidt*, pp. 827ff.

[11] It is most unfortunate that Dr. K. V. Ramaswami who returned to India last year under medical advice, passed away at a premature age. It is hoped that his valuable collection of books and the papers relating to his Thesis on the Dravidian problem would be deposited safely in a public library.

CZECHOSLOVAKIA

At Prague where Winternitz (1863-1937) was Professor of Sanskrit, I was informed by Prof. Otto Stein at the time of the starting of the *New Catalogus Catalogorum* work that there were about four hundred Sanskrit manuscripts, and I had been trying to establish some contact with the Oriental Institute in Prague to know about the fate of this collection after the war. Owing to visa difficulties, I could not visit that centre but the information that I had gathered regarding Czechoslovakia, and Hungary too, through the help of Mr. K. L. Dalal, Charge d'affaires, Indian Embassy, Prague, and Dr. K. V. Ramaswami, Vice-Consul, Indian Legation, Vienna, may be added here for the use of Indian scholars. Dr. B. Hrozny, authority on the Hittite civilisation, who had read the Mohenjodaro seals also in the light of the Hittite inscriptions as representing an Indo-European language,[1] passed away last December; and Dr. Lesny too who wrote a book on India and Indians, passed away recently. We have now at the Oriental Institute at Prague Dr. Chiar, Dr. Matous and Dr. Oldrich Fris. Dr. Fris,[2] in co-operation with others is editing the Oriental research journal called *Archiv Orientalni* which was founded by Hrozny and of which twenty-three volumes have so far appeared; the periodical carries a number of useful papers on Sanskrit and Indian subjects. Among Czech Orientalists, mention must be made of W. Gampert who published just before world war II a comprehensive study on the Prāyaścitta literature. Erich Herold, Praha, has recently published a paper on Group-marriage in Vedic society.[3] In the new programme of Oriental studies in this country, modern Indian languages receive additional emphasis; they have a programme of translations of Indian classics into Czech in which the poems of Kālidāsa have already appeared and the Rāmāyaṇa will soon be issued.[4] Regarding the Sanskrit manuscripts at Prague, I was informed that they now number about twenty; it is not known what had become of the others.

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[1] Regarding the Indus valley script, a Hungarian scholar in Paris, Guillaume de Hevesy, supported a theory of Sir J. Marshall establishing a link between it and the undeciphered script of Easter Island. Prof. Heine-Geldern lent support to this in his article in *Anthropos* (Salzburg), XXXIII (Sept.-Dec. 1938) pp. 815-909: "Die Osterinselschrift". Heine-Geldern provides evidence of a common ancestry in an as yet unknown Asiatic script to be dated probably in the 4th millennium B.C. F. Hrozny (*Acta Orientalni*, Prague, XII, 1942, p. 196) did not accept this.

[2] Unfortunately Prof. Fris passed away on Jan. 14, 1955.

[3] *Archiv Orientalni*, XXIII, 1955.

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[4] See *Archiv Orientalni,* XXIII, 1955, Orientalism in Czechoslovakia.

HUNGARY

In Hungary, the Director of the Oriental Institute in Budapest is Prof. Ligeti. Dr. Baktay Ervin, Director of the Museum, Budapest, is a fervent Indologist who has produced a number of volumes on Indian subjects: *India,* in two volumes, *My Years in India,* in two volumes, books on Kashmir, Tibet, Rajputana etc., *India and Indonesia, Sanātana Dharma, Wisdom of India, Rājayoga,* and works not yet printed relating to the *Mahābhārata, Rāmāyaṇa, Gītā* and Tagore. Hungary is also noteworthy for researches in the Dravidian problem, establishing links between the Hungarian and the Dravidian. Hungary gave us also Csoma de Körös, the pioneer of Tibetan studies.[1]

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[1] The Tibetan books and manuscripts of Csoma de Körös in the Library of the Hungarian Academy of Sciences have been catalogued by L. J. Nagy and published from Budapest (1942-47).

SWITZERLAND

Sanskrit studies in Switzerland are classified under Indo-Germanic linguistics and occupants of the Chairs in this subject in the different Swiss Universities are all Sanskritists. In Berne, Prof. Debrunner, student of Wackernagel, is continuing his edition of Wackernagel's great work on Sanskrit grammar, *Altindische Grammatik;* the volume on 'Suffixes' which is under print will soon be issued;[1] Wackernagel's manuscripts do not go beyond this and Debrunner who is seventy and will soon retire[2] from teaching work hopes to devote the rest of his time to writing the volume on the 'Verbs.' Prof. C. Regamey who lectures both at Lausanne and Freiburg, has three students for Sanskrit and Indology at the former and seven at the latter University. Student of Przyluski and before war, Professor at Warsaw, Regamey is a specialist in Buddhism, particularly in its Tibetan and Chinese developments. He has done the *Samādhirāja Sūtra,* the *Bhadramāyākāra Vyākaraṇa* and the *'Indian and Farther Indian'* section in a new German *World History,* and just at present with Mlle. Lalou of Paris, is working on a new edition of the *Kāraṇḍavyūha.*[3] One of his students has done a translation of a part of the *Prasannapadā.* In Zurich, the chief Professor of Indo-Germanic and Sanskrit is Manu Leumann, whom his father, the distinguished Sanskritist and Jain specialist, Ernst Leumann of Strassburg, named after the great Indian law-giver, 'Manu', and who, in his turn, christened his own daughter 'Sītā.'[4] Prof. Leumann, student of Lüders, is interested in Ṛgvedic Sanskrit and the history of Sanskrit language and Pāli and the artificial and literary dialects, on all of which he has contributed papers.[5] His colleague Prof. Abegg is Professor of Indian Philosophy which has, apart from the five students of Sanskrit, twentytwo students; pupil of Windisch at Leipzig, Abegg wrote his dissertation on the *Pretakalpa* of the *Garuḍa Purāṇa*[6] and subsequently wrote a primer on Indian psychology and on the belief in Messiahs in Indian and Iranian thought. In Geneva, Prof. H. Frei is in charge of Indo-Germanic and Sanskrit. At Basel, there are two linguists, Mr. Bloch and Prof. G. Redard, the latter likely to succeed Debrunner at Berne.[7]

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[1] This has now been issued.

[2] He has since retired and has been succeeded by G. Redard, a linguist and a Sanskritist.

[3] Prof. Regamey was in India recently at the time of the Silver Jubilee Session in Calcutta of the Indian Philosophy Congress. He lectured at the Indian Institute of Culture, Bangalore, on *East and West: 'Some Aspects of Historical Evolution,* published as Transaction no. 6, of the Institute. Here Prof. Regamey makes an objective review of the contacts and conflicts of Asia and Europe down the centuries and sets forth the manner in which the two cultures can co-operate in an universal aim, without losing the individuality of each.

[4] Ernst Leumann wanted to give the name Sītā to a daughter if he had one; he did not have one, and the dutiful son, Manu, therefore called his daughter Sītā.

At the Historical Museum at Berne, at the Ethnological Museum in charge of Prof. Steinmann at the Zurich University, and at the Ethnological Museum and University Library in Geneva, there are a few Indian and Buddhist manuscripts. Indian antiquities are found in the Ethnology Museums at Basel, Geneva and St. Gallen, the collection at the first place comprising a Naṭarāja and a few other South Indian specimens. The Rietberg Museum at Zurich houses the private collection of the German businessman, Baron van der Heydt; this collection has some good specimens of Indian sculpture which include a fine Umāmaheśvara and an excellent South Indian bronze image of Naṭarāja. In Switzerland, Indian art-objects, particularly paintings, are to be found in private collections with opulent individuals; Alfred Sarasen of a famous family of Basel, who passed away recently, for example, collected an exceedingly rich Oriental and Indological library; he was responsible for four large-sized and profusely illustrated publications on Indian architecture. Similarly there are some Indian paintings with Dr. Werne Reinhart at Wintetur, which have been reproduced with notes and introduction in a beautiful little book.[8]

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[5] I met Prof. Leumann again in the middle of March 1954 in London when he delivered under the University of London two special lectures on Comparative Philology; in the first of these he dealt with the very interesting subject of the characteristics of a 'poetic language' such as that of the *Ṛgveda* and showed examples of artificial modifications and formations in words resulting from poetic and metrical exigencies; the treatment extended to the classic phase of Sanskrit also and possible mistaken forms and dialecticisms.

[6] *Der Pretakalpa des Garuḍa Purāṇa,* Berlin & Leipzig, 1921.

[7] He has since succeeded Debrunner.

[8] *Miniatures Indiennes,* Erwin Gradmann, Payot. Lausanne, 1950.

Oriental studies in Switzerland are helped by a rather general type of periodical titled *Asiatische Studien.*

At Zurich and Geneva there is a School of Yoga and at the United Nations is Mr. Jean Herbert who owns an excellent Indological library. He is an ardent aspirant after Hinduism and worships Gaṇeśa; of his hundred and fifty publications and translations relating to India and Hinduism, the latest is a volume on Hindu Mythology.[9]

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[9] *La Mythologie Hindoue son message,* Albin Michel, Paris, 1953. Recently the Geneva University provided him with a lecturership in Comparative Mythology, and he is now in India to compile three books: a big illustrated book, *The Holy City of Banaras,* another book on *The Life and Teachings of Sri Krishna,* and a smaller book on *Saivism.*

ITALY

For the great antiquity of Indo-Italian contacts and the pioneering efforts in Sanskrit in modern times of missionaries like the Carmelite Bartholomeo,[1] it may appear that Italy's output in Indological research is not quite adequate; but such an impression is erroneous and can only be due to the lack of touch with the writings of the Italian scholars most of which are not in English. To Italy we owe some important names occupying a prominent place in the general history of Indic studies, like Gorresio, who gave us the edition of the *Rāmāyaṇa* in its Eastern recension, and Tessitori who made valuable contributions to modern Indo-Aryan languages and literature. Before the war and till some time past, there were five Sanskrit Chairs in Italy; in all the Universities, Sanskrit is studied in the department of Indo-Germanic Glottology, professors in which are proficient in Sanskrit, and who, according to their inclinations and time at their disposal, devote themselves to Sanskrit work. A bibliography of Indian studies in Italy for the years 1911 to 1938 published from Florence[2] shows about 800 contributions in the form of books and papers by about a hundred scholars; the studies cover a wide range, Sanskrit, Indian philosophy and religion, Ancient Indian history, Buddhism, Jainism, Modern North Indian languages, and on modern personalities like Tagore and Gandhi. Of the former Sanskritists of Italy, C. Formichi who had been in India, should be well-known in our country.

In Rome, the most dominant and active personality now is G. Tucci who is Professor of Indian and Eastern Philosophy and Religion at the University in the capital, and is also the Director of the Italian Institute for Middle and Far East. The Sanskrit Chair in Rome had been associated in the past with such distinguished scholars like Tucci's teacher, C. Formichi. Tucci is a specialist in

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[1] Worked in Malabar from 1776 to 1789. It is not generally known that it is to Italy that we owe the earliest Orientalist; this little noticed scholar is Filippo Sassetti, 1540-88, who lived in India (Goa) for five years 1583-88 and was the first European to study Sanskrit; he undertook to translate into Italian the medical work *Rājanighaṇṭu,* and long before Sir William Jones, he suggested a certain kinship between the two languages. See *JAOS* 43 (1923) p. 4. His writings were however published only in the 19th century.

[2] *Studi d' Indianistica in Italia dal* 1911 *al* 1938, Giulia Porru, University of Florence.

Nyāya, particularly early Buddhistic Nyāya, texts of some of which he has edited in the Gaekwad Oriental Series,[3] and has made more than one collection of manuscripts in Nepal and Tibet;[4] his big library which is also a miniature museum of Tibetan antiquities, has about hundred important Sanskrit Buddhistic manuscripts from Nepal, and his 8,000 Tibetan volumes form the biggest collection of that literature in the west. One of his recent publications is the *Painted Tibetan Scrolls* in three magnificent volumes, and in the same style, he will be producing some more volumes dealing with Tibetan chronicles and Tibetan images. He will be bringing out editions of Minor Mahāyāna Texts[5] from the manuscripts collected by him. He has written an account of Indian philosophy adopting a new method, dealing not with each school in a separate chapter, but with the different aspects of philosophy, metaphysics, aesthetics, etc., as expounded by the different schools. And he will also be publishing the Gupta inscriptions discovered by him in Nepal.

The Italian Institute for Middle and Far East (IsMEO) which functions with Government aid and under the direction of Prof. Tucci is the chief centre of Oriental activities now in Rome.[6] It maintains an Oriental library and publishes the periodical *East and West* and a series of texts and studies, *Serie Orientale Roma;* it invites visiting Orientalists for lectures—I spoke under its auspices on Indian Aesthetics—and affords them facilities for work in Rome and other parts of Italy.[7] Efforts are also being made to add an Art Museum to it, and during my stay there was an exhibition of Oriental art in its premises; many of the exhibits displayed were the property of the Bank of Italy and these included an early South Indian icon of Naṭarāja in one of the rarer poses.[7a]

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[3] *Pre-Diṅnāga Buddhist texts on logic from Chinese sources,* G.O.S. 49.

[4] Only last year at the end of July 1954, he made yet another visit, the fourteenth, to Nepal and Tibet to study the art and civilization of the remote areas of Nepal and their influence on Tibet.

[5] This volume in the *Rome Oriental Series* will comprise the Sanskrit commentary of Asaṅga on the *Vajracchedikā* with Tibetan and Chinese texts and summaries of the commentaries of Vasubandhu and Kamalaśīla, the *Mahāyānaviṁśikā* of Nāgārjuna, *Bhāvanākrama* of Kamalaśīla, *Navaślokī* of Kambala, *Catus-stava-samāsa* of Amṛtākara, *Tarkasopāna* of Vidyākaraśānti and *Hetutattvopadeśa* of Jitāri.

[6] After my return, I learn that another, more popular Asian Association called *Italia* has been started in Rome.

[7] Soon after my return, the IsMEO celebrated the seventh birth centenary of the Venetian traveller who visited South India, Marco Polo; the celebrations concluded early in June 1954.

[7a] Reproduced in this book.

At the University, Sanskrit was in charge of a promising young lady pupil of Tucci, Dr. Alfonsa Ferrari who unfortunately passed away prematurely (on 1-1-1954), a short while before I arrived in Rome. She was making critical editions of Buddhist Sanskrit texts from Tibetan, e.g., the *Arthaviniścaya* she had already brought out; at the time of her death she was working on an edition of a Tibetan text on the holy places of Central Tibet. Dr. A. Gargano who is now in charge of Sanskrit at the University has published papers on the new material on the legends of King Śūdraka in the Nepali manuscript work *Ratnakaraṇḍaka*, and he will be editing shortly, with Tucci, the *Abhidharmasamuccayakārikā* of Saṅghatrāta. Among Tucci's collaborators is L. Petech, Professor at the University for the History of Far East Asia, and author of *India according to Chinese Sources* and *China and Tibet in early 18th century;* he is now working on a publication, *Northern India according to the Shui-ching-chu,* as also on translations of some other Tibetan chronicles. Prof. M. Bussagli who handles Oriental and Indian Art is a specialist in Gandhara art. Dr. Gnoli has edited the *Tantrasāra* of Abhinavagupta with translation and notes, and Dr. Daffina has worked on the *Samādhirājasūtra.* Dr. Tomar from Allahabad, who was of much assistance to me during my stay in Rome, teaches Hindi and his lady student Anna Maria Locurcio speaks such fine Hindi that she could be mistaken for a north Indian lady. The School of Oriental Studies of the University publishes also an Oriental research periodical, *Revista Degli Studi Orientali.*

In the Vatican Library and the Academia dei Lincei,[8] there are some Indian manuscripts and in one of the ecclesiastical colleges, there is teaching in Indology by an Indian Christian Professor.

In Naples there was the poet and teacher M. Kerbaker (died 1916) under whom Formichi studied; Kerbaker rendered in verse the Mahābhārata episodes which were published posthumously by Formichi and Pisani through the Italian Academy in five volumes; he produced also poetic renderings of Vedic hymns, Kālidāsa[9] and Śūdraka. Now there is at Naples an Oriental Institute and in De Lorenzo there, we have an Indologist.

[8] Founded in 1603.

[9] For an interesting and useful account of Italian work on Kālidāsa, see *East and West,* IsMEO, VI. 2. pp. 160-62, where Carlo Della Casa writes on the Fortunes of Kālidāsa in Italy.

Florence is noteworthy for the biggest Sanskrit manuscripts collection in Italy, which owes its origin to Angelo de Gubernatis and part of which had been catalogued by Aufrecht, Pavolini and Pulle. There are two Sanskritists now at Florence, 77-year old Belloni Filippi,[10] who has retired from Pisa, and Giacomo Devoto. The Italian Institute of Paleontology, Florence, had sent an expedition to Afghanistan and their Report will reveal some valuable data about the Aryan Kafirs.

In Bologne, there existed till 1934 an Indian Museum which housed a collection of Sanskrit manuscripts and Indian antiquities made by Pulle; all that remains now of this comprises some South Indian Sanskrit manuscripts kept in the Institute of Glottology of the University of Bologne. Pulle was one of the distinguished Indologists of Italy, and besides cataloguing the Jain manuscripts at Florence and contributing many studies on Jain Kathā literature and a long one on Sanskrit prosody, he was editing a series called *Studi Italiani Filologia Indo-Iranica* (Florence, 1897-1932). Another former Sanskrit Professor of Bologne was V. Papesso who worked on the *Ṛgveda, Atharvaveda* and *Upaniṣads.* The present Professor of Indo-Germanic Glottology and Sanskrit at this place is Luigi Heilmann who has contributed studies on Śaṅkara's *Gītābhāṣya,* Sanskrit prosody and linguistic problems of Modern Indo-Aryan.

In Venice, the Bibliotheca Nazionale Marciana has some Indian Sanskrit manuscripts, the latter of which were left by the great linguist Emilio Teza of Venice and Pisa. In Pisa, Suali was Professor of Sanskrit formerly and later on Belloni Fillipi.

It was at Milan that Balini was carrying on his activities. Sanskrit is provided for here at both the State and Catholic Universities. Vittore Pisani, one of the noted writers of Italy, is now Professor of Sanskrit at the former University. A linguist and author of many papers on Sanskrit grammatical subjects, Pisani is now engaged in writing a history of Sanskrit literature.[11] A lady student of his is working on Dūta Kāvya literature. At the Catholic University, a lady, S. Borsani, who has made analyses of the *Tripiṭaka* and the *Bālakāṇḍa* of the *Rāmāyaṇa,* is teaching Sanskrit. Dr. B. Mariano, another Sanskritist, has made a study of the

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[10] Italian translations of *Vāsavadattā, Cārudatta* etc.

[11] He has translated the *Mālavikāgnimitra* and edited, as already noted, the works of Kerbaker.

Kāvyādarśa of Daṇḍin. At Pavia also, till recently, there was a Sanskrit Chair.

G. Gorresio to whom we are indebted for the edition of the *Rāmāyaṇa* in the Eastern recension and who produced also an Italian translation of the epic, adorned the Chair of Sanskrit at the University of Turin as the first Professor.[12] The Chair is now held by the seniormost and completely Sanskritic Italian Indologist of today, Mario Vallauri. It is refreshing to find Vallauri greatly interested in classical Sanskrit literature[13] including its very late phases too as shown by his edition of the *Santānagopāla Kāvya* of the Malabar poetess Lakṣmī Rājñī. He has been quite prolific and has published a series of analytical accounts of the teeming contents of the biggest Purāṇa, the *Skānda*, and has written also on the *Narasiṁha Purāṇa*, the *Nārada Purāṇa*, the *Śiva Gītā*, and the Nīti[14] chapters of the Purāṇas. In the scientific and technical fields, he has some studies on Indian medicine to his credit having imbibed this interest from Jolly, and also some studies on Vāstuśāstra. Assisting Prof. Vallauri is young Oscar Botto who has a consuming zeal for Sanskrit and has been, apart from studies on miscellaneous Kāvya subjects,[15] concentrating on Nīti literature.[16]

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[12] He was succeeded by G. F. Flechia and I. M. Pizzi.

[13] He has translated with notes *Sudhālaharī* of *Jagannātha* Paṇḍita, Ghanaśyāma's *Ḍamaruka*, the *Mukundamālā* of Kulaśekhara, the *Pratimānāṭaka* of Bhāsa and the *Āścaryacūḍāmaṇi* of Śaktibhadra; he has written also on the Indian theatre.

[14] Separately he has written on Kauṭilya's *Arthaśāstra* also; and the *Samarāṅgaṇasūtradhāra* forms the subject of one of his studies.

[15] Kṣemendra's *Daśāvatāracarita*, Gumāni's *Upadeśa śataka* etc.

[16] *Cāṇakya-rāja-nītiśāstra*, *Nītivākyāmṛta*, and an account of the science and literature of polity in ancient and mediaeval India.

SPAIN AND PORTUGAL

Two things I had apprehended as difficult even before leaving India were the covering of the Russian-occupied countries, particularly East Germany and Czechoslovakia, and the visits to Spain and Portugal. I had foreseen that it would be well-nigh impossible to go to these places and consequently had tried my best to find the ways and means to complete my tour by going to these three regions also. However, despite my effort at every step, I could visit only Berlin East and I had to cancel even the tickets I had purchased for Prague, Madrid and Lisbon.

The information on Indological studies and Sanskrit manuscripts that I collected about Czechoslovakia have been given at the end of the account of Austria.

I had succeeded in establishing some contacts in Spain and Portugal but these were not kept up at the other end, though one of the Indologists present in Lisbon at that time was the Indian Fr. G. M. Moraes who was lecturing in Konkani in the Escola Superior Colonial in Lisbon. The data I collected in respect of these two countries may be presented here.

In Portugal, they have an institution called Escola Superior Colonial in Lisbon where some Indian studies are provided for. Everyone that I asked gave me the name of A. de Silva Rego as the person to be contacted there. I did succeed in contacting him and getting from him the valuable information that there were Sanskrit manuscripts in Portugal.

As for Spain, there is a Professor of Sanskrit in the University of Madrid, Fr. Justo Ramos. There appear to be some Indian studies in other centres as well. There are some Indian manuscripts in the Bibliotheca Nacional, Madrid, and Bibliotheca General, Madrid.

GREAT BRITAIN

In the *Memorandum on the Present State of Indian Studies in Great Britain,*[1] Prof. Ralph Turner drew the attention of the Government to the fact that though the impetus to Sanskrit study originated with Britain, the interest declined with the assumption of the direct Government of India by the Crown, that Germany succeeded in impressing Indians as the country most interested in Sanskrit studies in the West, and that while even U.S.A., which had, before the war, as many as eight Chairs for Sanskrit, forged ahead in its programme of Far Eastern studies, in Britain even her four Chairs were either empty or held in abeyance, and that never before had "Indian studies in this country reached so low an ebb."[2] An Inter-departmental Commission of Enquiry on Oriental, Slavonic, East European and African studies with the Earl of Scarbrough as Chairman, was appointed by Eden, and their Report submitted in 1947 emphasised the "need to prepare for new relationships with India, Burma and Ceylon," and to not merely teach the language of these countries but to interpret to the British people the whole way of life of these peoples. The Report pointed out that the existing provision for the studies was unworthy of the country and the Macaulay spirit and its survival were detrimental to the study and development of Oriental studies. It said: "At a time when great efforts are being undertaken to make co-operation between nations the basis of world peace and future prosperity, this foundation of scholarship (in Oriental subjects) has an importance which cannot be disregarded without injury to the national and to the international...interest."[3] The comprehensive recommendations of the Commission comprised building up of the academic tradition in Oriental humanities, establishment of centres abroad, facilities for teachers in these subjects in British Universities to spend some time in the countries of their study, development of public interest, better conditions for research and research publications, replenishment of libraries, grants of studentships for Indian and Sinhalese scholars, and the organisation of an Oriental centre in London. In implementation of these recommendations, earmarked Treasury grants for Oriental studies were made to the different Universities which gave a fresh fillip to these studies in the U.K. The proper ideology that British Orientalists might keep before them in their future work was also set forth by the Rt. Hon. Butler in his opening address to the Second Conference of British Orientalists at Cambridge. Describing himself significantly as belonging to the Warren Hastings school rather than to the Macaulay school so far as Indian culture was concerned, he said that what he wanted was not philology alone, but the whole civilisation of the Orient: "If you develop the philological side too much, you become like a man who takes his car to pieces but never goes for a ride.[4] It now depends on you whether you can spread such a knowledge of culture, philosophy and thought from the East that you can to a certain extent make up for the ignoble strain and rush of our Western civilisation..."

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[1] See also Prof. Turner's lecture at the East India Association, June 19, 1947 (printed in *Art and Letters, N.S.* XVI. i. pp. 13-27), with the Rt. Hon. Lord Hailey in the chair; in the discussion that followed the Rt. Hon. L. S. Amery and Lord Scarbrough took part, as also other M.Ps. and Professors in Oriental subjects.

[2] Even in 1924, A. B. Keith, complaining about the inadequate provision for Sanskrit research at Edinburgh University, wrote in the Preface to his *Religion and Philosophy of the Veda and the Upanishads,* Vol. I, Harvard Oriental Series XXVI, pp. x-xi: "It is deeply to be regretted that British opinion should be so heedless of the duty of contributing to the investigation of the ancient civilization of a land whence Britain has derived so much of her power and wealth."

The Oriental Centre in London envisaged originally in the Reay Report of 1907[5] and emphasised again in the Scarbrough

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[3] See also "Cultural Relations with Eastern Countries" by the Rt. Hon. Earl of Scarbrough, a Rotary Conference Address, reprinted in *Art and Letters, N.S.* vol. XXIII. ii. pp. 72-76, from the *Durham University Journal.*

[4] Cf. the observations of the Boden Professor of Sanskrit, Mr. E. H. Johnston, during the course of his talk on "India today" at the Summer School at Oxford, July 15, 1941 (*Art and Letters, N.S.* XV. ii. p. 74): "....unless Sanskrit is to be taught as a purely philological exercise—a proceeding I strongly deprecate, except perhaps for the would-be specialist—a young Englishman has to be given some idea of the background of any text he may be reading, so that he may see it, not as something isolated, standing alone in space without context or connection with anything else, but as one of innumerable threads having a definite place in the pattern of the fabric of Indian civilization."

[5] In 1919, Dr. Vogel pleaded for the establishment of a British School of Indian Studies in India. See *Bulletin of the School of Oriental Studies,* London University, vol. II, 1921-23, pp. 475-490. Vogel records here that the then Boden Professor of Sanskrit, A. A. Macdonell pleaded in 1916 for the

Report has not come into being as such, but the School of Oriental and African Studies of the London University,[6] which receives the utmost attention of Government and which contemplates an eventual staff of 156, may be considered to be the nucleus which has the potentiality to grow into such a centre. It is here that the largest number of Indian departments are functioning and it is in this institution that the largest number of Indian students pursuing these subjects are found. At present its Indian department comprises Sanskrit, Modern Indian languages, Indian History, Indian Art and Archaeology, Indian Philosophy, Indian Law and Indian Music. It is under the able direction of Prof. Turner, linguist, specialist in Nepali,[7] and formerly Professor of Sanskrit. The present Professor of Sanskrit is Dr. J. Brough, the youngest British Sanskritist, student of Keith and Bailey, and author of an edition of the *Gotrapravaramañjarī* with an introductory study of the gotras;[8] he is at present engaged on a Roman script edition and English version of the *Dhvanyāloka;* another text on an edition of which, begun orginally by Turner, he is now working is the Buddhistic *Dvāviṁśatyavadāna.*[9] With him in the Sanskrit department are C. W. Rylands,[10] still pursuing his attractive subject of the flora of classical Sanskrit literature, and Dr. Dave from India. Mr. Gray has been in India studying *Vākyapadīya.*[11] Dr. Friedman, in charge of Philosophy, is bringing out a book on some essentials of Indian

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establishment of such a British School of Indology in Banaras, on the lines of the French School at Hanoi, and observed, "It will be a reproach to this country if we cannot establish something of this kind in India, with all our obligations to advance education and learning in connexion with the ancient civilization and literature of the vast Indian Empire."

[6] Opened by H. M. King George V on 23rd Febr. 1917. It is to be noted that this School receives Government and non-Government benefactions from India.

[7] His wellknown work on this language is the *Comparative and Etymological Dictionary of Nepalese language.*

[8] *The Early Brahmanical System of Gotra and Pravara, the Gotrapravaramañjarī* translated with an Introduction, Cambridge University Press, 1953.

[9] He has published some papers on Buddhist Sanskrit texts also. Just now Dr. Brough is working in Nepal. The SOAS, London University, has sent a team to work on the materials in Nepal, Sanskrit and Buddhistic literature, Archaeology, Music etc., and besides Brough, Codrington and Bake are also now in Nepal.

[10] He was in India at the time of the Darbhanga Session of the All-India Oriental Conference, 1948, and spent a year in this country, visiting various centres. He is interested also in the traditional way of reading different Sanskrit metres and I recorded on tape for his use my readings of these.

[11] He has since returned to his country.

logic.[12] Indian history, in its ancient as well as modern phases, has the largest number of Indian students. Dr. Basham who is Reader in charge of ancient Indian history, has produced a study of the Ājīvikas,[13] and has sent to press a general volume on the history and culture of ancient India;[14] he is also working on a text-book of Indian palaeography and epigraphy. Indian Art and Archaeology are under Codrington, and among his students now doing advanced research is to be mentioned Mr. Allchin, who had been to India with Codrington not long ago.[15] Indian law is being taught by another young Indologist, Dr. J. D. M. Derrett who has spent some time in India;[16] he is particularly interested in property and succession on which subject he is preparing an edition of the Sanskrit text *Svatvavicāra* of Anantarāma; he has had the honour of having been chosen as the Tagore Law Lecturer for 1954[17] by the Calcutta University; an earlier work of his in Indian history, *The Hoysalas* is being published by the Oxford University Press, from Madras. Dr. Arnold Bake, who is well-known in India,[18] is doing both Sanskrit and Indian music; he has submitted to the University a scheme for higher studies in Indian music[19] and when Mr. John Marr returns from India,[20] increased activity in Indian music may be expected in the School. Dr. Stede and Dr. Godakumbura of Ceylon are teaching Pāli and Sinhalese, and Capt. Pathy of Madras and till recently Mr. Thompson, Tamil. Interest in Indian languages is seen also in the department of linguistics under Prof. Firth who declares emphatically that what is now needed for Indian languages is accurate phonetic descriptions; he is urgently in need of a young Tamil scholar who could come to him as a Research Assistant and help his work on Tamil phonetics.[21] Dr. W. S. Allen[22] of his department has produced a book on the phonetic observations of the ancient Indian Sanskrit grammarians,[23] and Mrs. Whitley has worked on Malayalam and Kannada.[24] Mr. J. D. Pearson, Librarian of the School, is preparing an account of the Oriental manuscripts collections in Great Britain and Ireland,[25] and was of particular help in my hunt for these collections. The School has also started its own Oriental Series, and its Bulletin is now richer in Indian contents than the long-established Journal of the Royal Asiatic Society.

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[12] He is expected to visit this country in the coming year.

[13] *History and Doctrines of the Ājīvikas,* London, 1951.

[14] *The Wonder that was India,* Sidwick and Jackson Ltd., London, 1954. This has appeared in a series of publications devoted to ancient civilizations of Greece, Rome, Egypt etc. Dr. Basham's account comes up to the time of the arrival of Muhammadans and carries 89 plates and 26 drawings and maps. pp. xxi, 568.

[15] Mr. and Mrs. Allchin who feel very Indian have an India-born daughter whom they call Suśīlā. Mr. Allchin has now been taken on the staff of the School.

[16] He has also an India-born daughter named Suśīlā.

[17] He has since delivered the Tagore Law Lectures in Calcutta. He has also written for a Calcutta publisher a booklet on the problem of the Hindu Code Bill.

[18] He is again in India to collect musicological material from Nepal and the eastern part of India.

[19] On the possibility of extending English interest in Indian music, see also *Art and Letters, N.S.,* 16 (1942) pp. 75-82: 'Musical cooperation between India and Britain' by Donnis Stoll and *N.S.* 23, pp. 92-6: 'Study Circle for Oriental Music, Bake's Inaugural Address.'

[20] He has since returned to his country and joined the staff of the SOAS., London University.

In Cambridge, the Sanskrit Chair[26] is now occupied since 1938 by Prof. H. W. Bailey, a linguist, who specialises in deciphering, restoring, editing and translating the fragments of Sanskrit Buddhistic texts of Central Asia found by Stein and others and scattered in different centres now in England and the continent; four volumes of Kotanese texts have thus been edited by him. In the reorganised set-up of Oriental studies at Cambridge, we have an Oriental Institute and an Oriental Series has also been started and additional scholars have been appointed. Dr. Schakleton Bailey has edited the *Śatapañcāśatka*[27] and other[28] stotras of Mātṛceṭa.

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[21] A young Tamil scholar has since been taken by him from Madras.

[22] Dr. Allen has since been appointed Professor of Comparative Linguistics in the Cambridge University.

[23] *Phonetics in Ancient India*, Oxford University Press, London, 1953.

[24] Young Gaur, who keeps his Indian dress, has recently joined the Indian Department as Lecturer in Hindi. There are Lecturers for other Indian languages also.

[25] Mr. Pearson brought out this brochure, '*Oriental Manuscript Collections in the Libraries of Great Britain and Ireland*' (pp. vi, 90), through the Royal Asiatic Society, London, at the time of the Cambridge (XXIIIrd) Session of the International Congress of Orientalists, 21st-28th Aug., 1954.

[26] First occupied by Cowell (1826-1903) and then successively by Bendall and Rapson.

[27] With English Translation and Notes, Cambridge University Press, Cambridge, 1951.

[28] *The Varṇārhavarṇa or Catuḥśataka Stotra of Mātṛceṭa*, edn., translation and introduction, *BSOAS* XIII (1949-50) pp. 671-701, 947-1003. See also *Asiatica—Festschrift F. Weller*, 1954, pp. 22-29 where he edits the *Jātakastava* of Jñānayaśas.

Mr. Roland Smith is another young Sanskritist who evinces some interest in Sanskrit manuscripts.[29] Dr. J. E. van Lohuizen-de Leeuw, a Dutch lady, author of a thesis on the Scythian Period in Indian history,[30] is in charge of Indian art and archaeology; specialist in Greater India, she has under preparation studies on Hindu-Javanese sculpture and Indonesian and Malayan art. Mr. Norman, now a tutor in one of the Colleges, is working on Jain Prakrit and an edition of the canonical text, *Sthānāṅga Sūtra*.

In Edinburgh, unfortunately, the great Chair[31] of Sanskrit associated with Eggeling, Aufrecht and Keith, is in abeyance, and for the time being Allen,[32] numismatist, is teaching Sanskrit there.

The present Boden Professor[33] of Sanskrit at Oxford University, T. Burrow, has his chief interest in linguistics; he has to his credit studies of Kharoṣṭhi documents and their language,[34] and several papers on Dravidian philology;[35] his view is that the Dravidian is related to the Uralian.[36] A book of his on Sanskrit has gone to press.[37] He was in India for a time surveying dialects in Mysore, Andhra and other places.[38] A big project on which he and Dr. Emeneau of U.S.A. are jointly working is the Comparative Vocabulary of the Dravidian which takes into account the non-literary and undeveloped languages of the family as well.[39]

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[29] Mr. Smith has since gone to Canada as Lecturer in Sanskrit.

[30] Published by E. J. Brill, Leiden, 1949. She has contributed also the sections on India and Greater India (86 pages) in the *General History of Art* in Dutch, (vol. 6), 1951.

[31] Founded in 1862 by John Muir (1810-82).

[32] The sad demise (in 1955) of Prof. Allen is since reported. It is also reported that a lecturership in Sanskrit here is being held now by a young Sanskritist, Dr. A. K. Warder.

[33] The first Boden Professor of Sanskrit was H. H. Wilson, 1784-1860; earlier Wilson was teaching Sanskrit in 1805 at a College established by the East India Company at Hertford.

[34] *The Language of the Kharosthi Documents from Chinese Turkestan*, Cambridge, 1937; *A Translation of the Kharosthi Documents from Chinese Turkestan*, Royal Asiatic Society, London, 1940.

[35] Some of these were serially published in the Bulletin of the SOAS, London University.

[36] See *BSOAS*. XI (1943-6) pp. 328ff.

[37] This has since been published: *'The Sanskrit Language'*, Faber and Faber, London, 1955. The philological treatment of Sanskrit here is preceded by a history of the language and followed by a chapter on the non-Aryan influence on Sanskrit.

[38] The result of this field work of his is the book, *"The Parji Language, a Dravidian Language of Bastar"* (Madhaya Pradesh), Texts, Vocabulary and Grammar (Max Muller Memorial Fund and Stephen Austin & Sons Ltd., Hertford, 1953) by him and S. Bhattacharya of the Indian Anthropological Department (pp. xii, 197).

In the Indian Institute is also a museum of Indian antiquities in the charge of Dr. W. Cohn, author of a profusely illustrated book in German and French on Indian sculpture. The Oriental section of the Bodleian Library, very rich in Sanskrit manuscripts, is being looked after by Dr. Beeston who was very helpful to me in my manuscripts work. The Bodleian has also numerous Indian miniatures; a group of these, the Rāgamālās in an Album that came to the Library in the 17th century from Archbishop Laud, has been published recently by the Librarian of the Indian Institute, Mr. Stooke; the book, *Laud Rāgamālā Miniatures,* published by Bruno Cassier, Oxford, is of interest particularly from the point of view of the history of Rāgamālā painting in the Deccan, for there can be no doubt about the Deccani provenance of these paintings.[40] The Spalding Chair in Eastern Religion and Ethics, held till recently with great distinction by Dr. Radhakrishnan, is now occupied by Dr. Zehner, whose inaugural address,[41] delivered towards the end of 1953 after the sad demise of the founder of the Chair, hardly holds forth any promise for the continuation of Indian studies under the auspices of this foundation. An Iranian specialist, the new Spalding Professor told me that one of the subjects he was interested in was the history of Mitraism.

The Boden Professorship at Oxford was founded in 1832 and had been held by a succession of outstanding Sanskritists, H. H. Wilson, Monier-Williams, A. A. Macdonell and F. W. Thomas.[42] The Indian Institute is the creation of the Boden Professor Monier-Williams who worked for it with ceaseless labour for twenty-one years and completed it entirely out of donations, a considerable part of which came from India. With an Indian Museum, an Indological library, Indian newspapers and periodicals, it forms a centre in Oxford for Indian students and scholars. While we should expect that, in accordance with the original plan of Monier-Williams, rooms should be available here for Indian students and scholars going to Oxford for work, it is disconcerting to learn that a proposal has been made recently,[43] without reference to the terms of the original deeds or the considered opinion of the Boden Professor, that the Indian Institute building be used for the administrative offices of the University and the Indian Department moved to a house or houses outside, where the University intends, in future, to develop a fuller Institute for all Eastern studies; such shifting and dismemberment of the Indian Institute and its merger would indeed be ruinous to Indian studies in Oxford, and it is hoped that the University will hesitate to take any step which would eclipse the prestige of their Sanskrit Chair and its venue, the Indian Institute, which holds a reputed position in the world of Sanskrit studies. The character and purpose of the Indian Institute are indelibly carved in the Sanskrit inscription on the foundation-stone laid by the Prince of Wales in 1883 at the portals of the Institute; the fourth verse here runs:

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[39] There is also a proposal to add a lecturer in Pāli in the Indian Institute.

[40] But see the long discussion of the question again in the *JRAS* 1954, pp. 63-74, "The Laud Rāgamālā album and early Rajput painting," by Dr. H. Goetz.

[41] *Foolishness to the Greeks,* An inaugural lecture delivered before the University of Oxford on 2, November, 1953, Oxford, 1953.

[42] Also E. H. Johnston who brought out revised editions of Aśvaghoṣa's poems.

Īśānukampayā nityam Āryavidyā mahīyatām
Āryāvarta-Āṅglabhūmyoś ca mitho maitrī vivardhatām

which means: "By the grace of God, may Indian studies be always honoured here; and may the mutual friendship of India and England grow thereby!"[44]

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[43] The proposal has since become a certainty. The present scheme is to raise a new Oriental Institute near the Ashmolean Museum and house the Indian Institute, with a new faculty library there, leaving the old Indian Institute Library at its present place. When such a new Institute will become a reality is not known; in the meantime the new proposal has resulted in the postponement of the appointment of an additional hand for teaching Pāli at the Indian Institute.

[44] The present Boden Professor, whose vigorous protests against the new proposal were not heeded, wrote to me his reflections on the above-quoted Sanskrit inscription of Monier-Williams, in the form of Sanskrit anuṣṭubhs. I reproduce here this 'Elegy to the Indian Institute' if it may be called so:

Tataḥ ṣaṣṭitame varṣe durnaya-grasta-buddhibhiḥ
Vidyālaya-mahāmātrair āryadharma-parāṅmukhaiḥ,
Sarasvatīm laghūkṛtya pāṇḍityam avamānya ca
tayor bhūmyos tiraskṛtya maitrīm anarthakām iva,
kāyastha-rākṣasānām ca parasvādāna-gṛddhinām
gaṇakānām ca hasteṣu prāpitā svārtha-siddhaye,
vidyā-vihīnā śālaiṣā parair nītā parābhavam
ayodhyā proṣite Rāme naṣṭaśrīr iva śocati.

At Durham University, there is a Spalding Lecturership in Indian Religion and Philosophy which is now held by a young Indian scholar, Mr. Basu.[45]

The Oriental section[46] of the British Museum and the India Office Library had always been the places from which distinguished Sanskritists emerged. At the former place, Dr. Barnett is now continuing, despite his old age, his work of cataloguing Oriental books. Mr. Sutton, the helpful Librarian of the India Office,[47] is very much interested in building up the collection of microfilms of the rarer manuscripts. There is however no regular Sanskrit specialist here at present; Mr. Alfred Master is working on Gujarati, Marathi and other modern Indian languages including the Southern ones, and he intends to bring forth some interesting results regarding the initial vowel in Dravidian; Mr. C. J. Napier who is in charge of the Sanskrit section is very good in Hindi.[48]

Dr. Randle, retired Librarian of the India Office, is well known for his early works on *Nyāya;* he is now devoting himself to a study of Sanskrit prosody on which he would be bringing out a book. Another retired Sanskritist who continues to work in London is the lady, Dr. Betty Heimann, formerly of the School of Oriental Studies, London, and Professor of Sanskrit at the University of Ceylon. A confirmed Śaṅkarite Vedantist and an enthusiastic exponent of Hindu ideas, she has many papers and books to her credit which reveal her gift for interpretative writing; among her books awaiting publication are her *Upton Lectures at Oxford, Change and the Unchanging in Hindu Thought, Cosmic Concepts in Pre-Socretic Greece and Ancient India, Facets (twenty-six) of Hindu Thought* and *Hindu Thought in Illustrations: A Primer of*

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[45] Mr. Basu spoke to me of the need for a good Indological library for his department at Durham, and I am glad I could be of some help in finding and arranging for the acquisition of such a library. See above, section on Norway.

[46] Formerly there was a Chair for Sanskrit in Manchester occupied by T. W. Rhys Davids (1843-1922) and then by J. N. Farquhar.

[47] The future of the India Office Library is still a matter of controversy. While the Library belongs to India and Pakistan, the Government of U.K. is determined to keep it undivided in London. While the attempt of the Indian Government to bring it to Delhi is laudable, it should be pointed out that the world-wide service facilities now afforded under its set-up in London should be maintained and not allowed to be impaired by its transfer to Delhi.

[48] He left the India Office in July 1954, and was for some time Principal of a new public school at Netarhat, Bihar.

Visual Philosophy, the last comprising 40 diagrams and an introduction presenting Hindu concepts and philosophical systems in a graphic form. She has contributed nearly two hundred articles on topics of Indian philosophy to a Dictionary of Philosophy to be issued in America and England, as also several such articles to the *Encyclopaedia Americana.* She is still full of energy and would prefer to work in India.[49]

The seniormost Sanskritist of Britain is Prof. F. W. Thomas,[50] eighty-six now and yet engaged on exacting and heavy undertakings. Living in his country home off Oxford, he still runs up to his old places, the India Office Library, London, and the Indian Institute, Oxford, for looking up references; working on the languages of Central Asia and North-West India, he has discovered two new languages, one of which, the *Nam,* he had described in a book[50a] and on another of which he is preparing a book; for the India Office he is preparing a catalogue of its Tibetan collection, and as if these are not enough, goes on to say quietly, "I am still hoping to bring out my translation of the *Dinakarī* on the *Muktāvalī.*" The rendering of a Navya-Nyāya text is the most arduous task he has undertaken. Discussing with me several questions relating to Indian thought and culture, and referring particularly to an Indian publication on the Glories of India, he said, "The greatest glory of India which none in other countries or in India itself should forget is the doctrine of the Self, *Ātman,* which is not merely philosophically interesting but true."

Of Sanskrit and Prakrit manuscripts, for which there are as yet, no printed catalogues, there is a vast accumulation in Great Britain and Ireland: in Dublin, Belfast, Edinburgh, Darlington, Manchester, Cambridge, Oxford and London; the biggest collections are in Oxford and London; at the latter place, apart from the manuscripts in the well-known institutions of Oriental study, there is in the Wellcome Medical Historical Research Library a huge and hitherto unknown collection.

Of learned Societies, the Royal Asiatic Society, which had rendered the most distinguished service to Indian studies, particularly through its Journal, is now, under its present management, inclined to specialise more in non-Indian fields of Oriental studies. Among those pursuing subjects of Greater Indian history, art and archaeology is to be mentioned Mr. H. G. Quaritch Wales.[51]

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[49] The latest information is that she has gone to America.

[50] As the proofs of this monograph are being corrected, the sad news of the passing away of this outstanding Indologist on 6-5-56 is reported.

[50a] '*Nam, an Ancient Language of the Sino-Tibetan Borderland*', Oxford University Press, London. 1948. xii, 469.

Of scholars connected with museums, mention must be made of W. G. Archer in charge of the Indian Section of the Victoria Albert Museum. Possessed of much ardent love for India and Indians, Archer expounds the attractive themes of Indian paintings with enthusiasm; he has a book on *Indian Paintings in the Punjab Hills*[52] and will produce another on the Indian miniatures in the India Office. In the British Museum, India Office, Indian Section of the Victoria Albert Museum, the Bodleian Library and the Fitzwilliam Museum, Cambridge, there are some thousands of Indian miniatures.

For the propagation of Indian thought and culture, we have to look to activities and institutions outside the Universities and the purely academic bodies. The Royal India, Pakistan and Ceylon Society, formerly the India Society, is responsible for much useful work in this direction; in Mr. Richter, the Society has an untiring promoter of Indian activities; it arranges for periodical lectures on Indian art and other cultural subjects,[53] publishes the well-known journal *Art and Letters,* and itself publishes or sponsors with subsidies publications of books on Indian and Indonesian arts, etc. Its last sponsored publication is the Laud Ragamalas already refered to and a forthcoming publication of a similar nature is an anthology of Buddhist texts.[54] Another organisation in London which puts forth consistent good work is Miss Beswick's London Branch of the Indian Institute of Culture, where lectures, reviews and discussions on Indian subjects are regularly arranged.[55] The

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[51] See his *The Making of Greater India,* London, 1951, etc.

[52] Among his other publications are: *Indian Art,* V. & A. Museum, H. M. Stationery Office, London, 1952; *Kangra Painting,* London, 1952; *Bazzar Paintings of Calcutta,* V. & A. Museum, London, 1953; *Garhwal Painting,* Introduction and Notes, Faber Art Gallery, London.

[53] My lecture here on *Music in Ancient Indian Drama* has been published in the *Art and Letters* XXVIII. i. (1954) 10-18.

[54] This book has since been published: *Buddhist Texts through the Ages,* newly translated by Edward Conze in collaboration with others. (Bruno Cassier, Oxford), 360 pp., with Introduction and Glossary.

[55] I gave five lectures here, two on *Sacred Writings of the Hindus,* and three on *Love in the Poems and Plays of Kālidāsa;* the latter have been issued as Transaction No. 22 of the Indian Institute of Culture, Bangalore, 1954.

London Ramakrishna Vedanta Centre under the care of Swami Ghanananda owns its own premises, a gift from one of its votaries, issues a journal, conducts pūjās, lessons and periodic public meetings in the city. Sri Hari Prasad Sastri of Santi Sadan has been prolific in literary output;[56] his movement has attracted a few hundreds of English and European devotees among whom are some keen and young University men; they have a research library and besides regular prayer meetings,[57] have periodic public lectures by Sri Sastri in the city on Yoga, Vedānta and allied subjects. The Hindu Association of Europe endeavours to maintain among London Indians the Hindu atmosphere by celebrating the holy and important days of the Hindu calendar with expository lectures,[58] etc., which are attended also by Europeans interested in Indian culture; arising originally out of the necessity to attend to certain Hindu social and religious needs, the Association has grown, and intends to build up in its premises, which it owns now, a complete Hindu centre with library, place of worship, etc., and looks to active help from patrons in India. In Oxford, associations in and outside the University, like the Gita Group[59] and the Union for the Study of Great Religions[60] endeavour to keep alive interest in Hinduism.[61]

What is the future of Indian studies in Britain? British Indian studies had always had, unlike similar studies in countries like Germany, the background of Indo-British political connection. Now that this connection has ceased, will there be enough sustaining interest in Britain in these studies? The bulk of students doing these studies in British Universities are still Indians, and the number of those that go to England may grow less in the coming years. When I discussed this question with Professor Thomas, he was of the view that, far from adversely affecting the interest in Indian studies, the new epoch should open fresh and freer opportunities for work and collaboration in this field; and when we take into note the fact that most of the Indologists in the British Universities today are young men with long years of service before them, we may legitimately hope for a new era of expanded activities in the field of Indian studies in the U. K.[62]

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[56] His latest publication is an English translation of the *Pañcadaśī*, 1954. pp. 257. Sri Shastri unfortunately passed away on 29-1-1956; 74 at the time of his demise Sri Hari Prasad Shastri was a native of Bareilly in U.P. and had been working in Britain for 25 years.

[57] One of these I addressed on the efficacy of Nāma-Bhajan, and later, at the time of Janmāṣṭamī, spoke here on two evenings on the *Bhāgavata*.

[58] I addressed the Association twice, once on *Expansion of Indian Culture* and another time on *The Significance of Śivarātri*. The former lecture has been since published in *the Vedanta Kesari*, Madras, XLII. ii. (June 1955) pp. 88-95.

[59] In July 1949, for instance, a Summer School on cultural links with India and Pakistan was organised at Oxford.

[60] Started by Mr. Spalding and Dr. Radhakrishnan, this Society has now an established central office to organise work in different countries. General Secretary: K. D. D. Henderson. Office: 9, South Parks Road, Oxford.

[61] The Buddhistic activities in England have in Mr. Christmas Humphreys a very energetic propagandist and during my sojourn in that country, there was a Summer School for Buddhism run at Cambridge; London has its Buddhist vihāra at 10, Ovington Gardens, Knightsbridge.

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[62] However there are disquietening symptoms also, e.g., the recent attitude of the Oxford University on the question of the Indian Institute, and the decision of the Government of U.K. in respect of the Indian annexe of the Victoria Albert Museum.

ASSOCIATION OF BRITISH ORIENTALISTS

That Oriental scholarship should not only form an academic speciality, but should, to gain greater popularity, contribute the Oriental counterpart to the respective humanistic faculties, philosophy, art, history or literature, so that liberal University education would no longer be purely parochial or even purely European, but truly universal, comprehending a knowledge of the contributions of the Orient in the respective spheres, and that steps should be taken to make not only the community at large, but the University authorities recognise this formed the most important of the dozen resolutions which the Association of British Orientalists adopted at its sixth conference held between the 15th and 20th July 1953 under the auspices of the Edinburgh University.

The Association of British Orientalists is a recent organisation which was born out of the Sir William Jones Bicentenary Conference held in Oxford in 1946, and meets annually,[1] by turns, at Oxford, Cambridge and a northern University, not to read learned papers on topics of research and duplicate the work of the International Congress of Orientalists,[2] but to discuss organisational problems of Oriental studies in Great Britain in general, to present reports of the activities of the Oriental departments of each University, co-ordinate, plan and execute projects and programmes of work of common interest, an objective which has become all the more relevant to them after the 1947 *Report of the Scarbrough Commission of Enquiry on Oriental, Slavonic, East European and African Studies,* and the consequent large ear-marked Treasury grants to the different Universities for specific branches of Oriental studies.

The sixth conference of this Association at Edinburgh counted among its fifty delegates a few from India and Pakistan, and to me, it proved a profitable occasion not only to prepare lists of the Sanskrit manuscripts at the Edinburgh University Library, the

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[1] The reports of the earlier sessions of this Association are published in the pages of the *Art and Letters,* London.

[2] But Germany, of course, having a large body of Sanskrit scholars and students in the Oriental field, has an annual German Oriental Conference which meets at different German centres and at which learned papers are read.

National Library of Scotland and the University Library at St. Andrews, but also to explore through the help of Orientalists present the existence of Sanskrit manuscripts at other University centres and further the programme of preparing lists of these collections of manuscripts. The meetings of the conference were held at the Old College, the William Muir Oriental Research Institute and the hostel of the Edinburgh University, and for one day during the session, we were guests at the five centuries old University of St. Andrews. The excursion on the Highlands and all along the twenty-five-mile-long Loch Lomond was most delightful.

Opening on the first day the discussion on the aims and purposes of Oriental Study in Britain today, Dr. M. Watt of the Islamic department at Edinburgh University clarified that its function was not to try to influence the Orient or to exert British influence and that it was not to be a mere linguistic pursuit but a profound understanding of the Orient.

Prof. Gibb, Arabist of Oxford,[3] who took the lead in the conduct of the conference, presented the reports of the committees and on the publications of the Association; he gave a brief account of the leading publications of the Oriental departments of the different Universities. Representatives of the various Universities were called upon to speak about the present condition of the studies in their places. *The Civilizations of the Orient*—classified bibliographies for Oriental civilisations as guides to the general reader—planned by the Association has been taken up for printing at the Clarendon Press.[4] Mr. Pearson, Librarian, School of Oriental and African Studies, London University, reported on two of the projects entrusted to him: he and Mr. Sutton, Librarian, India Office, were preparing on behalf of the Association, a *Catalogue of all Oriental collections of manuscripts in Great Britain;*[5] the preliminary investigations of this work gave me particularly some ready initial help in tracing manuscripts collections in British Libraries. Mr. Pearson's own *Index of Articles on Far East* in periodicals is nearing completion; it has taken three years, and about 10,000 articles from about 300 journals and commemoration volumes for the period 1920 to 1950 have been indexed.

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[3] He has since gone to U. S.

[4] Since published—*"The Civilizations of the Orient—A Bibliography"*, edited by W. A. C. H. Dobson and published by the Clarendon Press for the British Association of Orientalists.

[5] This was issued in August 1954; see above section on Great Britain.

Academic projects and prospects were discussed both at general and sectional meetings. The position and future of Oriental studies came up for repeated discussions in different forms, the question of attracting students, career-possibilities for Oriental students in commerce and foreign and colonial departments, and the justification of Oriental studies in Universities. In one of the discussions, Prof. Gibb pointed out that while the study of modern languages, literatures and histories of Oriental peoples would involve them in politics, the study of the historical past of those countries, which formed a necessary background even for the understanding of the present, carried with it its own fundamental value. Certain International projects sponsored by the UNESCO in which the Association or its members had to play a part were also explained: One of these is the *Scientific and Cultural History of Mankind*, in six volumes, financed by the UNESCO, but worked by a separate committee of scholars on which India has a representation; and as a feeder of material for the editors to examine and select, there is to be a *Journal of World History* in which scholars will make their preliminary contributions; the first issue of this Journal has been published in Paris. Information was also given with regard to the formation under the aegis of the UNESCO of the International Council for Philosophy and Humanistic Studies, and under that of the International Union of Orientalists, comprising national units of Oriental research bodies, which will, in future, make to the UNESCO all the recommendations for financial aid to Oriental research undertakings in the different countries; a meeting of this Union is to take place in the middle of September at Paris.

On the last day, Prof. Simon of the Chinese Department of the London School of Oriental and African Studies initiated a discussion on what they should aim in the coming quinquennium; he observed that they should now aim at a new plan, not to cultivate Oriental studies as something standing aloof, but to integrate them with the general faculties in the different subjects, so that a knowledge of Oriental contribution might become a necessary part of a Degree in the respective subjects. In the course of the discussion it was pointed out that such a comparative study of the Orient should not mean a dilution or handling in an amateur manner, but that only those qualified should teach it, for example Indian sociology was to be taught only by one qualified in Sanskrit. It was agreed that for this line of expansion a mere linguistic conception of Oriental study should give place to an all-round study of Oriental culture and civilization, and that a new set of books were also needed for such teaching; above all, it was felt, it was necessary, from the schools onwards to educate the young in their country to know that there were Oriental civilizations which too made contributions that were worth knowing. It was also revealed that at the London School of Oriental and African Studies, just at present, a good response had been found for the offer of scholarships for Oriental studies to students straight from the school. The conference attached much importance to this subject and adopted a resolution for pushing forward that idea.

The only regular paper read at the conference was one on Oriental Bibliography by Mr. Pearson, which paid a special tribute to the New Catalogus Catalogorum.[6] The lively treatment of this dreary subject produced such enthusiasm that in one of the resolutions, the Association proposed to prepare and issue in the pages of some well-known periodical, such as the Journal of the Royal Asiatic Society, quarterly or six-monthly Indices of current Oriental periodicals. Among the other Resolutions were the continuation of their Bulletin which gave the progress of Oriental studies in Great Britain,[7] an appeal to bodies like the Royal Asiatic Society to enlarge their publication activity and to the Oriental Section Librarians at London and Oxford Universities to prepare and issue annual lists of Oriental publications. Mr. Alfred Master of the India Office drew the attention of the conference to the importance and usefulness of microfilming manuscripts which the India Office was now doing on a large scale. Microfilming has now placed at the disposal of scholars and libraries facilities to obtain easily copies and has reduced the difficulties of acquiring or borrowing original manuscripts. The conference congratulated the India Office and the Bodleian on their efforts to build up their microfilm library.

As the International Congress of Orientalists will be meeting next year at Cambridge, the British Association will meet next in July 1955 at Oxford.

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[6] See the published text of this paper in *Art and Letters*, vol. XXVII. pt. ii. pp. 46-47.

[7] The 1953 Bulletin, for instance, gives a classified and annotated list of the books and theses prepared by scholars and students working in the different branches of Oriental studies in British Universities and a brief indication of the latest manuscript acquisitions at the different centres and libraries.

INTERNATIONAL UNION OF ORIENTALISTS

The International Union of Orientalists is an advisory body set up by the UNESCO under the International Council for Philosophy and Humanistic Studies (CIPSH) and came into being at the Istanbul Session of the International Congress of Orientalists two years ago.[1] It is a union of the associations for Oriental studies functioning in the different countries and its chief function is to recommend ways of making Oriental studies better recognised and the contributions of Oriental civilizations more widely known, as also to recommend to the UNESCO for financial assistance such projects of Oriental research as are being worked on an international basis with scholars from different countries associated with them.

The first general assembly of this Union, which, as one of the General Secretaries of the All-India Oriental Conference, I attended[2] on behalf of that Indian member of the association, met in Paris on September 15 and 16[3] at the *Ecole des Langues Orientales.* Twenty delegates representing thirteen countries and national and international Oriental associations attended; France, England, Germany, Belgium, Holland, Denmark, the Vatican, Austria, Turkey, India, Israel, Indo-China and Japan were represented; representatives of member countries, U. S. A., Spain, Finland, Italy, Philippines, Czechoslovakia and Yugoslavia could not be present. Professor J. J. L. Duyvendak,[4] Sinologist, Leiden, Chairman of the provisional committee set up at Istanbul, presided. Representatives of the CIPSH and UNESCO were also present.

Explaining the origin and need for the formation of the Union, the Chairman said that despite their tremendous importance and wide scope, Oriental studies did not get the public recognition due to them, that though the Middle East was better known, India and the Far East required to be more widely understood, that lack of publicity was no longer a virtue, and that there was great need today, when distance had disappeared, for the East and West to come still closer.

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[1] Written in 1953.

[2] If I had not attended this meeting, I would have failed to discover such collections of Sanskrit manuscripts as those in the Royal Library, Copenhagen.

[3] 1953.

[4] The Professor unfortunately passed away in 1954 and Prof. Grœnbech of Copenhagen, authority on Mongolia, is the present President.

Dr. Filliozat of the College de France, the General Secretary of the Union, presented a report of the work of the Union for two years. The Assistant Secretary, Prof. Gibb of Oxford, pointed out that there were more associations than one in some countries which desired to become members. With modifications necessary for providing such memberships, the draft statutes and rules were passed. Each such association desiring to become a member should pay a fee.

The provisional President, General Secretary and Assistant Secretary were re-elected to the new Bureau; besides these, a second Assistant Secretaryship was given to the German Oriental Society, the Treasurership to the Societe Asiatique, Paris, and the two Vice-Presidentships to U. S. A. and India.

The main part of the agenda of the meeting was the examination of fourteen projects of Oriental research publications on behalf of which applications had been received for subvention from the UNESCO; four were not such as would come under the specified international form of work for which this subvention was given. In the rest which were recommended is included the Indian work, the new Sanskrit Dictionary and Thesaurus of the Deccan College Research Institute, Poona, which will, subject to final approval, get 2,000 dollars a year for two years in the next 1955-56 allotments.

All grants were within this figure, and the recommendations of the Union would go to the CIPSH and the UNESCO Committee for further and final approval. The total allotment for Oriental studies being 8,000 dollars, only some of these works may eventually get the assistance, priority being given to those that had been approved at the International Congress of Orientalists.

The CIPSH representative, Prof. Schneider, explaining the object of the CIPSH and the Union of Orientalists, pointed out that an idea of the whole humanity and not a part of it only, should be given in modern education, that they had no doubt a scheme of translations from the classics of different nations, but as translations, many of which being already available, had not made the West understand the East adequately, there was a need to introduce Oriental humanities in general education and bring into being for this a new type of teachers and text-books.[5]

Dr. Filliozat followed this up with a short paper on the contributions of Oriental civilizations. The Union President clarified that wider dissemination did not mean dilettantism and that as what was attempted to be done was a new viewpoint and a new type of writing history, there was no danger of adding to the already heavy curricula.

The meeting adopted a resolution on the subject and further authorised Prof. Scheel (German Oriental Society) to bring for the next meeting, at Cambridge next September, an outline for a manual of such a history.

While the efforts of the UNESCO to help Oriental studies are to be appreciated, it may legitimately be pointed out that when, with all its concern, the UNESCO could set apart for them only 8,000 dollars a year, a very small part of its huge budget, it could not hope to make the world more aware of their importance.

[5] Prof. Schneider visited India in January 1955, and addressed the Kuppuswami Sastri Research Institute, Madras, on this same subject.

THE ORIENT AND THE WEST[1]

The Modern Age which brought the European nations into close commercial and political relations with the Eastern peoples discovered also the rich and ancient civilizations that the Oriental countries possessed. The discovery of Sanskrit by Sir William Jones and the translation into an European language of the Upanishads by Anquetil Duperron may be considered two of the most notable events that happened in modern times in the intellectual life of the West. For over a century and a half since then, Orientalists in Europe and America have been engaged in interpreting the history and culture of the Orient; but this work which could hardly be divorced from the general European background was always coloured by the fact of the political subordination of the East by the more materially advanced West.

The end of the Second World War saw also the beginning of the end of colonialism; a new life had begun to sweep over the whole East and in the wake of the Indian Independence, the passion for freedom from foreign domination and exploitation had begun to animate every nation of the Orient. Apart from the mutual tensions among the nations of the West, portents are showing of a more serious East-West tension which it is most unwise to allow to take shape. There are talks of 'one world' and some international organizations have also been set up which are trying to explore the ways and means of relieving these tensions through programmes of work which would bring together intellectuals of all nations and promote by collaboration in cultural undertakings greater understanding of each other's culture among the peoples of the world. It is fruitful to consider the possibilities of this line of work in respect of the civilizations of the Orient.

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[1] Courtesy: *Books,* the journal of the National Book League, 7, Albemarle Street, Picadilly, London, W. 1.

Mr. Herbert Howarth who was in charge of this League and journal when I was in England, presided over a lecture of mine on the Sacred Writings of the Hindus in the Indian Institute of Culture, London; later when he came to know the work I was doing—my survey of Indological studies, attending Orientalists' Conferences and visits to UNESCO, invited me to contribute this article. The article was reproduced in full by the *Hindu,* Madras, and attracted attention in the Humanities division of the UNESCO and other quarters too abroad.

Irrespective of what is being done or not done at top-level, it appears necessary and more fruitful to begin from the bottom and spread among the people in the West a more widely diffused knowledge of the Orient, its peoples, histories and achievements. So far the Orientalists in the Universities in America and Europe have done excellent academic work, editing texts, translating them and giving expositions of the thought of the East; but these literary activities, referred to as Oriental studies, have generally been carried on in a textual, and oftentimes cold and ponderous manner and conducted in seclusion so that they have failed to reach the larger public or enthuse the common people. As *The Times Literary Supplement* once put it, these studies have been 'orchidaceous' and cannot be said to have become a real inspiration.

To those who have visited the countries in the West or studied the spread of Oriental thought in these countries, it should be clear that much of the dissemination of this knowledge and growth of interest in it has been due to those popular and unofficial activities such as the Ramakrishna-Vivekananda movement, theosophy, and the efforts of individual teachers and authors who worked among and wrote for the public at large. Now profiting by the lessons of these two lines of work, could something be done in the West, which would more successfully achieve the object of the average educated Occidental having about the Orient neither no idea nor funny ideas, but a fair amount of correct learning? It is here that authors in the West, and particularly those writing more specifically for schools and colleges, could do something effective. And the present is precisely the time for them to do it.

In a way this problem has faced the Oriental professors themselves. The increasing paucity of students in their specialistic courses have made them give anxious thought to the question of how to preserve the studies or make them more attractive and useful. Sir Ralph Turner, Director of the School of Oriental and African Studies, University of London, pointed out in his Memorandum on the Present State of Indian Studies in Great Britain that a new life could be infused into these studies if, instead of a few always pursuing them as a separate speciality, the students of different subjects like history, art, archaeology or law are made to study also the Indian or Oriental aspects of those subjects as part of their curricula. At their sixth conference at Edinburgh in July 1953, the British Orientalists resolved that Oriental scholarship should not only form an academic speciality, but should contribute the Oriental counterpart to the respective humanistic faculties, philosophy, history, art or literature, so that liberal university education would no longer be purely parochial or even merely European, but truly universal comprehending a knowledge of the contributions of the Orient in the respective spheres, and that steps should be taken to make not only the community at large but university authorities too recognize this. That is, the findings of India for example in the various branches of knowledge should be made part of the general body of knowledge: To illustrate: a history of literary criticism should deal not only with Aristotle's *Katharsis* but with the *Rasas* of Bharata's more complete treatise on drama, not only with Abercrombie but with Anandavardhana who enunciated more precisely and fully, twelve centuries before, the principle of Suggestion. In linguistics it is now recognized that proficiency includes a knowledge of Sanskrit in addition to Greek and Latin. In history new accounts should come into being, continuing the effort of H. G. Wells. In sciences the history of the growth of the different branches can hardly afford to omit an adequate account of the contributions, for example, of ancient India which gave the world the numerals, the place value and the decimal. The West owed not less to India in medicine and surgery. We have the *Nyāya* of the Brahmanical or Buddhist logicians and in philosophy the *Vedanta.*

The Scarbrough Commission appointed for reporting on Oriental studies (1947) rightly urges the sowing of the seeds of Oriental knowledge even in the stage of children's education. In Austria, the present writer was gratified to find a robust Sanskritist of Vienna, Mr. Krause, teaching Sanskrit along with Greek and Latin at the Middle School stage so that boys and girls might grow from young years into a feeling of greater Indo-European unity.

UNESCO is just the body to render effective the practical execution of this idea. It is planning to write a comprehensive cultural history of mankind and through its International Council for Philosophy and Humanistic Studies and its several affiliated bodies it can make the scholars, authors and educationists of the different nations realize the value of this new world-approach to the treatment of the history and development of thought. Putting before us the UNESCO plans for achieving this end, Mr. Schneider said at the meeting of the International Union of Orientalists in September 1953 that a new type of writing and a new series of books were needed in the different branches. A more sympathetic understanding and objective presentation will be called for than one finds now in the sporadic references to Oriental contributions in works on the history of subjects like mathematics, where for example one finds in the book *Number* by Dr. Dantzig (George Allen and Unwin) ancient Indian mathematicians referred to as fools.[2]

In scientific subjects, the study of ancient Indian contributions is bound to be only of historical interest, but a correct statement of that too has its own value. But in art and literature, and in some fundamental problems of law and sociology, and most decidedly in philosophy and religion, the results of this new approach to education and books would indeed be pronounced. The wisdom of the East can serve to restore the balance and cure West of its threefold affliction of production, power and politics!

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[2] *Number: The Language of Science* by Tobias Dantzig. George Allen and Unwin, London, 1930 edn. p. 81. This authoritative writer mentions the *Līlāvatī* here as a "treatise on general theology"!

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